Publications of the Centre of Advanced Study in Sanskrit

Class B **No. 5**

The Cāturmāsya Sacrifices

[With special reference to the Hiraṇyakeśi Śrautasūtra]

by

V. V. BHIDE

University of Poona

PUNE

1979

THE CĀTURMĀSYA SACRIFICES *by V. V. Bhide*

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FOREWORD

The Centre of Advanced Study in Sanskrit, University of Poona has, from its very beginning, engaged in research in the fields of Vedic studies, Śrauta and Vyākaraṇa. During the fifth plan period the branches of Mīmāṁsā and Nyāya have been added. Thus, from a modest beginning in 1964 the Centre has developed into an all-round Sanskrit teaching and research institute. As far as ritual and grammar are concerned, it has also become a national Centre.

I feel great pleasure in writing a few words in connection with the publication, in a Series of the Centre, of *The Cāturmāsya Sacrifices* by Dr. V. V. Bhide. The text presented in this publication is accompanied by expert explanatory Notes, which are a great help in the study of Śrauta texts in general. I know that Dr. Bhide has worked on his book with assiduity and great patience, and I find these two scholarly qualities reflected on every page. I take this opportunity to express my appreciation of the work done by Dr. Bhide.

Centre of Advanced Study
in Sanskrit,
University of Poona,
October 1, 1979.

S. D. Joshi

PREFACE

It gives me great pleasure to bring out this book related to the Cāturmāsya sacrifices.

During the years 1955–1970 I had the opportunity to participate in the project of preparing an Encyclopaedia of Vedic Rituals (*Śrautakośa*) undertaken by the Vaidika Saṁśodhana Maṇḍala, Pune. Moreover I was fortunate in being able to participate in different *Śrauta*-sacrifices performed by my father who was *Āhitāgni*. With the help of the theoretical and practical knowledge of *Śrauta* ritual I could complete my work on the Cāturmāsya sacrifices under the guidance of Prof. R. N. DANDEKAR, and submit it for the Ph.D. degree in 1969. The present book is the result of my research work in a revised form.

The Cāturmāsya sacrifices are a peculiar type of Vedic sacrifices. Various features of these sacrifices have been studied in detail in this book, with particular reference to the *Hiraṇyakeśi Śrautasūtra* belonging to the *Taittirīya* recension of *Kṛṣṇa* Yajurveda. Attempts have also been made to compare the procedure of the Cāturmāsya sacrifices as prescribed in Vedic texts with the *Prayoga*–tradition as adhered to by local priests. For this purpose the critical text of chapter 5 of the *Hiraṇyakeśi Śrautasūtra* is given in the first chapter while the *Prayoga*-text is reproduced in the Appendix. The index of technical terms is also given at the end.

Acknowledgement :

It is my pleasant duty to pay my respect first to my revered teacher Prof. R. N. DANDEKAR who has guided and encouraged me in my research work. I feel deep sense of gratitude to Prof. S. D. JOSHI, Director of the Centre of Advanced Study in Sanskrit who has offered constructive suggestions for the presentation of the text. I am also indebted to him for accepting my work as a publication of the Centre of Advanced Study in Sanskrit. I am also, grateful to Dr. C. G. KASHIKAR and other senior colleagues in the Centre for their useful and enlightening suggestions. Finally I want to thank Shri K. G. SONAR, Manager, Lokasangraha Press, Pune, who has seen this work through the press with great skill.

University of Poona.
Vijayādaśamī
1-10-1979.

V. V. Bhide

CONTENTS

ABBREVIATIONS

ABr	Aitareya Brāhmaṇa
ĀpŚS	Āpastamba-Śrautasūtra
ĀSS	Ānandāśrama Sanskrit Series
ĀśvGS	Āśvalāyana-Gṛhyasūtra
ĀśvŚS	Āśvalāyana-Śrautasūtra
AV	Atharvaveda Saṁhitā
BaudhDS	Baudhāyana-Dharmasūtra
BaudhGS	Baudhāyana-Gṛhyasūtra
BaudhŚS	Baudhāyana-Śrautasūtra
BhārPS	Bhāradvāja Pariśeṣa Sūtra
BhārŚS	Bhāradvāja-Śrautasūtra
GBr	Gopatha Brāhmaṇa
GS	Gṛhyasūtra
HGS	Hiraṇyakeśi-Gṛhyasūtra
HS	Hiraṇyakeśi-Sūtra
HŚS	Hiraṇyakeśi-Śrautasūtra
Ind.St	Indische Studien
JBr	Jaiminīya Brāhmaṇa
KapS	Kapiṣṭhala Saṁhitā
KātŚS	Kātyāyana-Śrautasūtra
KS	Kāṭhaka Saṁhitā
KŚatBr	Kāṇva Śatapatha Brāhmaṇa
LāṭŚS	Lāṭyāyana-Śrautasūtra
MānŚS	Mānava-Śrautasūtra
MS	Maitrāyaṇī Saṁhitā
ṚV	Ṛgveda Saṁhitā
ŚāṅkhBr	Śāṅkhāyana Brāhmaṇa
ŚāṅkhŚS	Śāṅkhāyana-Śrautasūtra
ŚatBr	Śatapatha Brāhmaṇa
SBE	Sacred Books of the East Series
ŚS	Śrautasūtra(s)
SV	Sāmaveda Saṁhitā
TĀ	Taittirīya Āraṇyaka

TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
VaikhDS	Vaikhānasa-Dharmasūtra
VaikhGS	Vaikhānasa-Gṛhyasūtra
VaikhŚS	Vaikhānasa-Śrautasūtra
VIJ	Viśveśvarānand Indological Journal, Hoshiarpur
VS	Vājasaneyī Saṁhitā
VS(K)	Vājasaneyī Kāṇva Saṁhitā
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

संक्षेपाः

आपश्रौ	आपस्तम्बश्रौतसूत्रम्
आश्वगृ	आश्वलायनगृह्यसूत्रम्
आश्वश्रौ	आश्वलायनश्रौतसूत्रम्
ऋसं	ऋग्वेदसंहिता
कात्याश्रौ	कात्यायनश्रौतसूत्रम्
काशब्रा	काण्वशतपथब्राह्मणम्
कासं	काठकसंहिता
गोब्रा	गोपथब्राह्मणम्
टि.	टिप्पणी
तांब्रा	ताण्ड्यमहाब्राह्मणम्
तैआ	तैत्तिरीय-आरण्यकम्
तैब्रा	तैत्तिरीयब्राह्मणम्
तैसं	तैत्तिरीयसंहिता
द्र.	द्रष्टव्यम्
बौध	बौधायनधर्मसूत्रम्
बौश्रौ	बौधायनश्रौतसूत्रम्
भाश्रौ	भारद्वाजश्रौतसूत्रम्

भाश्रौपरि	भारद्वाजश्रौतसूत्रपरिशिष्टम्
माश्रौ	मानवश्रौतसूत्रम्
मु.	मुद्रितम्
मैसं	मैत्रायणीसंहिता
लाट्याश्रौ	लाट्यायनश्रौतसूत्रम्
वाकासं	वाजसनेयकाण्वसंहिता
वासं	वाजसनेयमाध्यंदिनसंहिता
वैध	वैखानसधर्मसूत्रम्
वैश्रौ	वैखानसश्रौतसूत्रम्
शब्रा	माध्यंदिनशतपथब्राह्मणम्
शांब्रा	शाङ्खायनब्राह्मणम्
शांश्रौ	शाङ्खायनश्रौतसूत्रम्
हिश्रौ	हिरण्यकेशिश्रौतसूत्रम्

CHAPTER–1

CRITICALLY EDITED TEXT OF CHAPTER FIVE OF THE HŚS

INTRODUCTION

1. The School of the Hiraṇyakeśi-Sūtra

The *Hiraṇyakeśi-Sūtra* belongs to the Taittirīya recension of the Black *Yajurveda*. It is also known as the *Satyāṣāḍha-Sūtra*. Therefore there arises the problem whether these are two separate *Sūtra*-texts or these are the names of one and the same *Sūtra*-text. Thus an attempt needs to be made to ascertain the proper name of the *Sūtra*.

The *Caraṇavyūha* of Śaunaka gives details about the various recensions belonging to the four Vedas. The Taittirīya recension of the Black *Yajurveda* is divided into two schools, namely, Aukheya and Khāṇḍikeya. The Khāṇḍikeya is further divided into five sections—*Kāletā*, *Śāṭyāyanī*, *Hairaṇyakeśī*, *Bhāradvājī*, and *Āpastambī*[1]. It is, accordingly, clear that the name of the recension is *Hairaṇyakeśī*, which is referred to along with the two other well-known recensions, namely, *Bhāradvājī* and *Āpastambī*. There is no mention of the recension, *Satyāṣāḍhī*, in the *Caraṇavyūha*[2]. The commentator, Mahīdāsa, has interpreted the enumeration of the different recensions belonging to the khāṇḍikeya school differently. According to the Chowkhāmbā-edition Mahīdāsa's commentary runs as—

khāṇḍikeyānāṁ pañca bhedā bhavanti- āpastambī baudhāyanī satyāṣāḍhī hiraṇyakeśī bhāradvājīti, kāletā śāṭyāyanīti dve mūlokte, tayoḥ sthāne baudhāyanī audheyā[3] *iti bodhye.*

Āpastambī, *Baudhāyanī*, *Satyāṣāḍhī*, *Hiraṇyakeśī* and *Bhāradvājī* are the five recensions of Khāṇḍikeya school. *Kāletā* and *Śāṭyāyanī* these two are mentioned in the text. But *Baudhāyanī* and *Audheyā* are to be understood in their places. According to the AYACIT-edition, the commentary runs as—

khāṇḍikeyānāṁ pañca bhedā bhavanti- āpastambī baudhāyanī satyāṣāḍhī hiraṇyakeśī audheyī ceti.

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1. *Caraṇavyūhapariśiṣṭabhāṣya*, Chowkhāmbā Sanskrit Series, Varanasi, p. 28 ; also AYACIT, *Caraṇavyūhabhāṣya*, edited with Marathi Translation, 1954, p. 44.
2. Some editions of the *Caraṇavyūha* mention two separate recensions as *Hairaṇyakeśī* and *Satyāṣāḍhī* ; but it does not seem to be correct. Cf. *HS*, Vol X, ĀSS, Poona, 1932, preface p. 24.
3. The correct reading should be *Audheyī*.

Āpastambī, *Baudhāyanī*, *Satyāṣāḍhī*, *Hiraṇyakeśī* and *Audheyī* are the five recensions of Khāṇḍikeya school.

But both these versions of the commentary need to be corrected in view of the text of the *Caraṇavyūha*. According to the commentator, the two recensions, namely, *Kāletā* and *Śāṭyāyanī* are mentioned in the text; but they are replaced by the two recensions, namely, *Baudhāyanī* and *Audheyī*. The names of the five recensions would, therefore, be *Baudhāyanī*, *Audheyī*, *Hiraṇyakeśī*, *Bhāradvājī* and *Āpastambī*. But the Chowkhāmbā-edition reads *Satyāṣāḍhī* in place of *Audheyī*; while the AYACIT-edition reads *Satyāṣāḍhī* instead of *Bhāradvājī*. Both these readings need to be corrected.

While referring to the regions where the different recensions have spread, Mahīdāsa mentions the name of the *Hiraṇyakeśī* only and states that it is spread over the region from the Sahyādri towards the south-west ocean and near the sacred place of the Paraśurāma[4]. HILLEBRANDT also mentions the same region as that of the recension of *Hiraṇyakeśīn Satyāṣāḍha*. He has, further, used the name *Hiraṇyakeśī-Sūtra* and has given the account of the contents of the *Sūtra* and of the commentaries[5]. Thus it seems that the name of the recension is *Hiraṇyakeśī*.

Sometimes, the name of this recension is associated with the name Satyāṣāḍha, the author of the *Sūtra*-text. Hence in the *tarpaṇa* (libations of water to the ancestors), according to the *BaudhDS* 2·5·14, the sage Satyāṣāḍha belonging to the *Hiraṇyakeśi*-recension is mentioned[6]. The same name is, also, referred to in the *BaudhGS*[7]. But, according to the *HGS* only the name Satyāṣāḍha is referred to in the *tarpaṇa*[8]. This, clearly, indicates that the name of the author of the *Sūtra*-text is Satyāṣāḍha and the name of the recension is *Hiraṇyakeśī*. In his commentary *Vaijayantī*, Mahādeva mentions the names of the six *Sūtra*-texts belonging to the Taittirīya recension of the Black *Yajurveda* and there the *Hiraṇyakeśi-Sūtra* is mentioned next to the *Āpastamba-Sūtra*[9].

The problem regarding the mutual relationship between the *Sūtra*-text and the Taittirīya-recension has been discussed, at some length, by Mahādeva at the commencement of his commentary, *Vaijayantī*. According to him the *Kalpasūtra* is sometimes different for each recension, sometimes it is not[10]. MAX MÜLLER too has dealt with the question of the mutual relationship between the *Caraṇa*, the *Śākhā*, and the *Kalpasūtra*. He says :

4. Cf. Chowkhāmbā-edition, p. 32 ; AYACIT–edition, p. 48.
5. HILLEBRANDT, *Ritualliteratur*, Leipzig, 1913, p. 29.
6. *satyāṣāḍhaṁ hiraṇyakeśinaṁ tarpayāmi* 'I satisfy Satyāṣāḍha belonging to Hiraṇyakeśi recension.'
7. BÜHLER, *Secred laws of the Aryans*, part II, Oxford, 1882; *SBE*, Vol. XIV, Introduction p. XXXVI.
8. *HS*, Vol. VIII, ĀSS, Poona, p. 653.
9. *HS*, Vol. I, ĀSS, Poona, 1907, p. 2.
10. *Ibid* p. 4.

> It is in this manner that the Sūtras may be said to have contributed partly to the formation of new Charaṇas; partly to the extinction of the more ancient Brāhmaṇa-charaṇas and Saṁhitā-charaṇas[11].

Thus it seems that, after the composition of the *Sūtra*-texts belonging to certain recensions, the recensions disappear and only the *Sūtra*-texts were preserved. Satyāṣāḍha, who belonged to the *Hiraṇyakeśi*-recension, composed the entire *Kalpasūtra* for his own recension, and this *Kalpasūtra* is known as the *HS*. But in the course of the long period, the *Hiraṇyakeśi*-recension disappeared and only the *Sūtra*-text was preserved through the oral tradition. About the two names Hiraṇyakeśī and Satyāṣāḍha, C. V. Vaidya remarks :

> This Śrauta Sūtra belongs to the Taittirīya Saṁhitā of the Black Yajurveda and the Hiraṇyakeśi-Śākhā. The author is named Satyāṣāḍha. The Sūtra is voluminous and logical and seems to contain the latest development of Śrauta ritual. Mahīdhara[12], at the commencement of his commentary, Vaijayantī says that the Śākhās of Tittiri are Baudhāyana, Bhāradvāja, Āpastamba, Hiraṇyakeśi, Vādhūla (of Kerala) and Vaikhānasa. He looks upon Hiraṇyakeśin and Satyāṣāḍha as names of the same persons. But this identification is doubtful, the former being always given the name of the Śākhā and the latter of the Sūtra[13].

In the introductory portion of his commentary Mahādeva mentions the names of the Sūtrakāras belonging to the Taittirīya recension, where he refers to Satyāṣāḍha as Hiranyakeśin, because Satyāṣāḍha was the follower of *Hiraṇyakeśi*-recension and he, himself, had golden hairs.

It is often seen that a *Sūtra*-text is named after its author, as for instance in the case of *Baudhāyana*, *Āpastamba* etc. Similarly the *HS* is sometimes named after its author, Satyāṣāḍha[14]. At the beginning of his commentary on the first *sūtra* of Hiraṇyakeśi, Mahādeva refers to the name of the auther as Satyāṣāḍha[15]. A composite name *Satyāṣāḍha-Hiraṇyakeśi-Sūtra* has been printed at the end of every Paṭala and chapter in the printed edition of the *HS*. The name *Hiraṇyakeśi-Sūtra* is also found at the end of the different chapters. Hence the term *Satyāṣāḍha-Hiraṇyakeśi-Sūtra* should be interpreted as *Satyāṣāḍhaviracita-Hiraṇyakeśi-Sūtra*. The title page of every volume of the printed edition also suggests that this *Śrautasūtra*, namely, the *HŚS*, is composed by Satyāṣāḍha. Gopīnātha, a well-known commentator of *HS*, mentions the name, Satyāṣāḍha as the author of this *Sūtra*-text in the benedictory verse of his commentary, *Jyotsnā*[16]. He, also, refers to the name of

11. Max Müller, *A History of Ancient Sanskrit Literature*, Leipzig, 1860, p. 195.
12. This name is obviously wrong. It ought to be Mahādeva.
13. C. V. Vaidya, *A History of Sanskrit Literature*, Poona, 1930, Vol. I, section iii, pp. 177-179.
14. Ram Gopal, *India of Vedic Kalpasūtras*, 1959, p. 28.
15. *HS*, Vol. I, p. 7.
16. *HS*, Vol. III, p. 549.

the author and that of the *Sūtra*-text at the end of every Paṭala and chapter. In the introductory portion of his commentary, Vāñcheśvara also identifies the name of the recension and that of the Sūtra as *Hiraṇyakeśī*[17]. In the colophons he refers to the name of the *Sūtra*-text as the *Hiraṇyakeśi-Sūtra*. Practically all the *MSS*, which have been used in the present critical edition of chapter 5 of the *HŚS*, give the name of the *Sūtra*-text as the *HS*. Thus it is, again, clear that Satyāṣāḍha is the name of the author, and that *Hiraṇyakeśi-Sūtra* is the correct name of the *Sūtra*-text.

Now the question arises whether the term *HŚS* should be used or not. The entire *HS* is divided into twenty-nine chapters comprising the *Śrautasūtra*, the *Gṛhyasūtra*, the *Dharmasūtra*, the *Śulbasūtra*, and the *Pitṛmedhasūtra*. Hence while referring to the entire *Sūtra*-text, it is proper to mention the name *HS*. Chapters 19 and 20 embodying the *Gṛhyasūtra*-portion of the *HS* have been edited and published by Kirste[18]. He calls his work the *HGS*. In the preface to the *Pitṛmedhasūtrāṇi*, Caland also has referred to chapters 28 and 29 of the *HS* as the *HPS*[19]. Similarly chapters 26 and 27 of the *HS* are regarded as the *HDS*. For instance, while pointing out the mutual relationship between the *HDS* and the *ĀpDS*[20], this term is employed by Bühler. Thus when some chapters from the entire *HS* have been regarded as the *HGS*, the *HDS* etc., it would not be improper to use the term *HŚS* to denote the chapters in *HS* dealing with the *Śrauta*-rituals. That term is actually used by Hillebrandt, while referring to Vāñcheśvara's commentary on the *HŚS*[21].

Thus in the present critical edition of the fifth chapter of *HS*, which deals with the Cāturmāsya sacrifices, the name *HS* is used to refer to the entire *Sūtra*-text and *HŚS* to refer to the chapters dealing with the *Śrauta*-rituals. Hence while referring to the various chapters from the printed edition, the names *HS* or *HŚS* has been used and not *ŚatŚS* as is generally done.

While preparing this critical edition, the attention has been paid to reproduce the relevant passages from *TS* and *TBr* under every *sūtra*. Sometimes it is observed that the *sūtras* are based on the Brāhmaṇa passages from *MS*, *KS*, *ŚatBr*, etc. At such places these passages have also been recorded.

2. Manuscript material

This critical edition of chapter 5 of the *HŚS*, relating to the Cāturmāsya sacrifices, is based on the following manuscripts —

17. *hiraṇyakeśināṁ sūtraṁ vyākhyātum upacakrame* 'I begin to comment on the *Sūtra* of Hiraṇyakeśins'. This commentary is not yet published. A manuscript which is described elsewhere, is used, here.
18. Vienna, 1889.
19. Caland, *Pitṛmedhasūtrāṇi*, Preface, p. XIV.
20. Bühler, *The laws of Manu*, *SBE* Vol XXV, Introduction, p. XI. Cf. also Bühler, *The sacred laws of the Aryans*, *SBE* Vol. II, Introduction, p. XXIV.
21. Hillebrandt, *Śāṅkhāyana Śrauta Sūtra*, Bibliotheca Indica, 1888, preface, p. IX.

Manuscripts giving only the text :

श्रौबा$_1$ – Deposited in Vaidika Saṁśodhana Maṇḍala, Poona, Śrautācārya BAPATSHASTRI collection ; No. 99 ; Devanāgarī script; written on paper; size 9¾″ × 4½″; folios 1 to 223; 10 lines in a page; contains complete text of the Cāturmāsya (folios 56–65); scribe – Gopal Narayan KARLEKAR; undated; condition is good.

श्रौबा$_2$ – Deposited in Vaidika Saṁśodhana Maṇḍala, Poona, Śrautācārya BAPATSHASTRI collection; No. 100; Devanāgarī script; written on paper; size 8½″ × 4¼″; folios 1 to 12; 11 lines in a page; the text is complete; scribe–Vishvanath Ganesh BAPAT; dated Śaka 1709; condition is good.

इ – Deposited in Bhārata Itihāsa Saṁśodhaka Maṇḍala, Poona; No. 37·232; Devanāgarī script; written on paper; size 10½″ × 5″; folios 1 to 96; 15 lines in a page; only the first ten chapters of the text are available; contains complete text of the Cāturmāsya (folios 40–46); undated; condition is good.

भां$_1$ – Deposited in Bhandarkar Oriental Research Institute, Poona; No. 15/1866–68; Devanāgarī script; written on paper; size 12½″ × 5¼″; folios 305; 11 lines in a page ; 1 to 29 chapters of the text are available; contains complete text of the Cāturmāsya (folios 1–12); undated; condition is good.

बा – Presented to the author by Vamanabhatta BAPAT, Poona; Title *the Cāturmāsya Sūtra*; Devanāgarī script; written on paper; size 10″ × 4½″; folios 1 to 14; 10 lines in a page; the text is complete; undated; presumably old; the splitting of the *sūtras* is indicated by vertical red strokes.

अ – Presented to the author by ABHYANKAR, Poona; Title the *Hiraṇyakeśi–Sūtra*; Devanāgarī script; written on paper; size 11·2″ × 4·2″; folios 1 to 78; 11 lines in a page; the first six chapters are available; contains complete text of the Cāturmāsya (folios 54–63); undated; condition is good.

डे – Deposited in Deccan College, Poona; DIXIT collection; No. 9773; Devanāgarī script; written on paper; size 9·8″ × 4″; folios 1 to 91; 9 lines in a page; the first six chapters of the text are available; contains complete text of the Cāturmāsya (folios 65–76); scribe–Vinayak Narayan RANADYE; dated Jyeṣṭha *vadya* 5, Śaka 1717; condition is good.

आ$_1$ – Deposited in Ānandāśrama Manuscript Library, Poona; No. 7300; Devanāgarī script; written on paper; size 10″ × 3·5″; folios 1 to 218; 12 lines in a page; 1 to 18 chapters are available; contains complete text of the Cāturmāsya (folios 51 to 58); undated; condition is good; used in the printed edition with the designation 'ज'.

आ$_2$ – Deposited in Ānandāśrama Manuscript Library, Poona; No. 3322; Devanāgarī script; written on paper; size 10″ × 4·2″; folios 1 to 278; 9 lines in a page; 1 to 18 chapters of the text are available; contains

the author and that of the *Sūtra*-text at the end of every Paṭala and chapter. In the introductory portion of his commentary, Vāñcheśvara also identifies the name of the recension and that of the Sūtra as *Hiraṇyakeśī*[17]. In the colophons he refers to the name of the *Sūtra*-text as the *Hiraṇyakeśi-Sūtra*. Practically all the *MSS*, which have been used in the present critical edition of chapter 5 of the *HŚS*, give the name of the *Sūtra*-text as the *HS*. Thus it is, again, clear that Satyāṣāḍha is the name of the author, and that *Hiraṇyakeśi-Sūtra* is the correct name of the *Sūtra*-text.

Now the question arises whether the term *HŚS* should be used or not. The entire *HS* is divided into twenty-nine chapters comprising the *Śrautasūtra*, the *Gṛhyasūtra*, the *Dharmasūtra*, the *Śulbasūtra*, and the *Pitṛmedhasūtra*. Hence while referring to the entire *Sūtra*-text, it is proper to mention the name *HS*. Chapters 19 and 20 embodying the *Gṛhyasūtra*-portion of the *HS* have been edited and published by Kirste[18]. He calls his work the *HGS*. In the preface to the *Pitṛmedhasūtrāṇi*, Caland also has referred to chapters 28 and 29 of the *HS* as the *HPS*[19]. Similarly chapters 26 and 27 of the *HS* are regarded as the *HDS*. For instance, while pointing out the mutual relationship between the *HDS* and the *ĀpDS*[20], this term is employed by Bühler. Thus when some chapters from the entire *HS* have been regarded as the *HGS*, the *HDS* etc., it would not be improper to use the term *HŚS* to denote the chapters in *HS* dealing with the *Śrauta*-rituals. That term is actually used by Hillebrandt, while referring to Vāñcheśvara's commentary on the *HŚS*[21].

Thus in the present critical edition of the fifth chapter of *HS*, which deals with the Cāturmāsya sacrifices, the name *HS* is used to refer to the entire *Sūtra*-text and *HŚS* to refer to the chapters dealing with the *Śrauta*-rituals. Hence while referring to the various chapters from the printed edition, the names *HS* or *HŚS* has been used and not *ŚatŚS* as is generally done.

While preparing this critical edition, the attention has been paid to reproduce the relevant passages from *TS* and *TBr* under every *sūtra*. Sometimes it is observed that the *sūtras* are based on the Brāhmaṇa passages from *MS*, *KS*, *ŚatBr*, etc. At such places these passages have also been recorded.

2. Manuscript material

This critical edition of chapter 5 of the *HŚS*, relating to the Cāturmāsya sacrifices, is based on the following manuscripts —

17. *hiraṇyakeśināṁ sūtraṁ vyākhyātum upacakrame* 'I begin to comment on the *Sūtra* of Hiraṇyakeśins'. This commentary is not yet published. A manuscript which is described elsewhere, is used, here.
18. Vienna, 1889.
19. Caland, *Pitṛmedhasūtrāṇi*, Preface, p. XIV.
20. Bühler, *The laws of Manu*, *SBE* Vol XXV, Introduction, p. XI. Cf. also Bühler, *The sacred laws of the Aryans*, *SBE* Vol. II, Introduction, p. XXIV.
21. Hillebrandt, *Śāṅkhāyana Śrauta Sūtra*, Bibliotheca Indica, 1888, preface, p. IX.

Manuscripts giving only the text :

श्रौबा$_1$ – Deposited in Vaidika Saṁśodhana Maṇḍala, Poona, Śrautācārya BAPATSHASTRI collection ; No. 99 ; Devanāgarī script; written on paper; size $9\frac{3}{4}'' \times 4\frac{1}{2}''$; folios 1 to 223; 10 lines in a page; contains complete text of the Cāturmāsya (folios 56–65); scribe – Gopal Narayan KARLEKAR; undated; condition is good.

श्रौबा$_2$ – Deposited in Vaidika Saṁśodhana Maṇḍala, Poona, Śrautācārya BAPATSHASTRI collection; No. 100; Devanāgarī script; written on paper; size $8\frac{1}{2}'' \times 4\frac{1}{4}''$; folios 1 to 12; 11 lines in a page; the text is complete; scribe–Vishvanath Ganesh BAPAT; dated Śaka 1709; condition is good.

इ – Deposited in Bhārata Itihāsa Saṁśodhaka Maṇḍala, Poona; No. 37·232; Devanāgarī script; written on paper; size $10\frac{1}{2}'' \times 5''$; folios 1 to 96; 15 lines in a page; only the first ten chapters of the text are available; contains complete text of the Cāturmāsya (folios 40–46); undated; condition is good.

भां$_1$ – Deposited in Bhandarkar Oriental Research Institute, Poona; No. 15/1866–68; Devanāgarī script; written on paper; size $12\frac{1}{2}'' \times 5\frac{1}{4}''$; folios 305; 11 lines in a page ; 1 to 29 chapters of the text are available; contains complete text of the Cāturmāsya (folios 1–12); undated; condition is good.

बा – Presented to the author by Vamanabhatta BAPAT, Poona; Title *the Cāturmāsya Sūtra*; Devanāgarī script; written on paper; size $10'' \times 4\frac{1}{2}''$; folios 1 to 14; 10 lines in a page; the text is complete; undated; presumably old; the splitting of the *sūtras* is indicated by vertical red strokes.

अ – Presented to the author by ABHYANKAR, Poona; Title the *Hiraṇyakeśi–Sūtra*; Devanāgarī script; written on paper; size $11{\cdot}2'' \times 4{\cdot}2''$; folios 1 to 78; 11 lines in a page; the first six chapters are available; contains complete text of the Cāturmāsya (folios 54–63); undated; condition is good.

डे – Deposited in Deccan College, Poona; DIXIT collection; No. 9773; Devanāgarī script; written on paper; size $9{\cdot}8'' \times 4''$; folios 1 to 91; 9 lines in a page; the first six chapters of the text are available; contains complete text of the Cāturmāsya (folios 65–76); scribe–Vinayak Narayan RANADYE; dated Jyeṣṭha *vadya* 5, Śaka 1717; condition is good.

आ$_1$ – Deposited in Ānandāśrama Manuscript Library, Poona; No. 7300; Devanāgarī script; written on paper; size $10'' \times 3{\cdot}5''$; folios 1 to 218; 12 lines in a page; 1 to 18 chapters are available; contains complete text of the Cāturmāsya (folios 51 to 58); undated; condition is good; used in the printed edition with the designation 'ज'.

आ$_2$ – Deposited in Ānandāśrama Manuscript Library, Poona; No. 3322; Devanāgarī script; written on paper; size $10'' \times 4{\cdot}2''$; folios 1 to 278; 9 lines in a page; 1 to 18 chapters of the text are available; contains

complete text of the Cāturmāsya (folios 69–81); undated; condition is good; used in the printed edition with the designation 'झ'.

म१ – Deposited in Government Oriental Library, Mysore; No. B 148; Āndhra script; folios 1 to 296; 1 to 16 chapters of the text are available; contains complete text of the Cāturmāsya; Devanāgarī transcript of the text of the Cāturmāsya is, here, used.

म२ – Deposited in Government Oriental Library, Mysore; No. P 3639; Grantha script; folios 1 to 218; contains complete text of the Cāturmāsya; Devanāgarī transcript of the text of the Cāturmāsya is, here, used.

म३ –Deposited in Government Oriental Library, Mysore; No. A 347; Grantha script; folios 1 to 225; 1 to 15 chapters of the text are available; contains complete text of the Cāturmāsya; Devanāgarī transcript of the text of the Cāturmāsya is, here, used.

Manuscripts giving the text together with commentary :

वैश्रौबा – Deposited in Vaidika Saṁśodhana Maṇḍaḷa, Poona; Śrautācārya BAPATSHASTRI collection; No. 121; Devanāgarī script; written on paper; size 10·1″ × 4″; folios 1 to 26; 12 lines in a page; Title *Hiraṇyakeśi-Sūtra Vyākhyā* by Mahādeva; contains complete text with the commentary; scribe–Vishvanath Ganesh BAPAT (Golap); undated; condition is good.

वैआ१ – Deposited in Ānandāśrama Manuscript Library, Poona; No. 7492; Devanāgarī script ; written on paper; size 12″ × 4·7″; folios 1 to 296; 15 lines in a page; Title *Hiraṇyakeśi-Sūtra*, *Vaijayantī* on 1 to 6 chapters; contains complete text relating to the Cāturmāsya (folios 1 to 22); scribe–Nilakantha son of Vishvanath Ganesh BAPAT; dated Pauṣa *vadya* 2, Śaka 1736; condition is good; used in the printed edition with the designation 'ठ'.

वैआ२ – Deposited in Ānandāśrama Manuscript Library, Poona; No. 7507; Devanāgarī script; written on paper; size 12·2″ × 5″; folios 1 to 153; 14 lines in a page; Title *Hiraṇyakeśi-Sūtra-Vyākhyā*, *Vaijayantī* on 1 to 6 chapters; contains complete text relating to the Cāturmāsya (folios 1 to 29); scribe–Gangadhar Ballal ABHYANKAR; dated Āśvina *vadya* 1, Śaka 1722; condition is not good.

वैअ – Presented to the author by ABHYANKAR, Poona; Devanāgarī script; written on paper; size 10·7″ × 4·2″; folios 1 to 37; 8 lines in a page; Title *Cāturmāsya Vaijayantī* by Mahādeva; contains complete text with the commentary; scribe–Pandurang Dixit KHARE (Wai); dated Śrāvaṇa *vadya* 2, Śaka 1701; condition is good; used in the printed edition with the designation 'ट'.

भां२ –Deposited in Bhandarkar Oriental Research Institute, Poona; No. 16/1866–68; Devanāgarī Script; written on paper; size 12·5″ × 8″; folios 1 to 490; 13 lines in a page; Title *Hiraṇyakeśi-Sūtra-Vyākhyā* by Vāñcheśvara

sudhī on 1 to 8 chapters; contains complete text with the commentary relating to the Cāturmāsya (folios 1 to 44); scribe–Vyankaji Narayan GHALSASI (Karad); dated Śaka 1789, 23rd April, 1887; copied from the manuscript belonging to Sakho Anant LIMAYE; condition is good.

गो – Presented to the author by ABHYANKAR, Poona; Devanāgarī script; written on paper; size 9·5″ × 4·5″; folios 1 to 145; 11 lines in a page; Title *Cāturmāsyaprayogendu* by Gopīnātha Dixit OKA; contains complete text of the *Prayoga* together with the commentary on certain *sūtras* relating to the Cāturmāsya; scribe–Narayan Divakar KHARE (Dhonpavakar); dated Kārtika *śukla* 13, Śaka 1790; condition is good.

3. Printed Edition

The entire *HS* has been printed and published in the Ānandāśrama Sanskrit Series No. 53 in ten volumes. The table showing the volume, the Praśnas (chapters), the commentaries and the year of publication, is given below :—

Volume	Chapters	Commentaries	Year of publication
I	1–3	*Vaijayantī* by Mahādeva	1907
II	4–6	,, ,,	1907
III	7–8	*Jyotsnā* by Gopīnātha	1908
IV	9–10	,, ,,	1908
V	11–14	*Candrikā* by Mahādeva	1927
VI	15–16	,, ,,	1927
VII	17–18	,, ,,	1928
VIII	19–21	On 19–20 by Mātṛdatta and on 21 *Candrikā* by Mahādeva and some portion of *Vaijayantī* by Mahādeva.	1929
IX	22–25	On 22, 23 & 25 *Candrikā* by Mahādeva; on 24·1–7 by Vāñcheśvara Sudhī and on 24 *Tippaṇī* by Mahādeva.	1930
X	26–29	On 26–27 *Ujjvalā* by Mahādeva and on 28–29 *Vaijayantī* by Mahādeva	1932

The second volume contains the text of and the commentary on the fifth chapter which deals with the Cāturmāsya sacrifices. This text is based on fourteen manuscripts collected from private sources. Six manuscripts घ, ङ, ज, झ, ञ, ढ, give only the *Sūtra*-text, while others ख, ग, च, छ, ट, ठ, ड, ण give the text together with the commentary, *Vaijayantī* by Mahādeva. While preparing the present critical edition, it was possible to consult the manuscripts ज and झ of the text alone and, ट and ठ of the text with the commentary *Vaijayantī*. The readings, noted in the foot-notes of the printed edition are, here, referred to as टि.

4. The Arrangement of the Sūtra-Text

The entire *HS* contains twenty-nine Praśnas, out of which Praśnas 1 to 18 and 21 to 24 constitute the *Śrautasūtra*, Praśnas 19 and 20 constitute the *Gṛhyasūtra*, Praśna 25 constitutes the *Śulbasūtra*, Praśnas 26 and 27 constitute the *Dharmasūtra*, and Praśnas 28 and 29 constitute the *Pitṛmedhasūtra*. Each Praśna (chapter) is further divided into Paṭalas and Khaṇḍas. In the printed edition of the *HS* these divisions are noted. In the first two volumes the commentary, *Vaijayantī*, by Mahādeva on the first six chapters has been printed. In connection with these chapters, it is found that the *sūtras* in a Paṭala are split up in the manner indicated in the commentary, but not numbered. Similarly in volumes III and IV the *sūtras* are split up, but not numbered. In other volumes (i. e. V to X) the *sūtras* are split up and numbered serially in the Paṭalas. It may, however, be pointed out that in the matter of the correct splitting up of the *sūtras* the commentators need not be always taken to be authoritative, for the commentators often leave certain *sūtras* uncommented. In this connection the following observation made by Hillebrandt in his edition of the *ŚāṅkhŚS* is most relevant. He says :

> My divisions (of the Sūtras) often disagree entirely with those of the commentator, Ānartīya. The latter, apparently, is not guided by any positive principle, but breaks off arbitrarily in just whatever place he feels called upon to give a bit of comment[22].

In the course of the study of the *HS*, there have been many occasions to refer to the well-known commentary on it by Vāñcheśvara Sudhī. He explains the different *sūtras* fairly elaborately, but his tendency towards grouping several *sūtras* together and then commenting upon them is not always helpful for the understanding of the individual *sūtras*. He divides the *sūtras* into Paṭalas and Khaṇḍas and usually deals with the various *sūtras* as grouped in a Khaṇḍa, without numbering the *sūtra* separately. In the present edition of the *Cāturmāsya Sūtra* the individual *sūtras* are serially numbered in a Khaṇḍa. A comparative table showing the division of the *sūtras* adopted by Vāñcheśvara vis-a-vis the division of the *sūtras* followed in the present text of the *Cāturmāsya Sūtra* is given below :—

22. Hillebrandt, *The Śāṅkhāyana Śrautasūtra* Vol. I, ed. Bibliotheca Indica, Calcutta, 1888, Preface p. XV-XVI.

Paṭala	Khaṇḍa	Vāñcheśvara's Division	*Sūtras* in the present text
I	1	1	1
I	1	2	2
I	1	3	3
I	1	4	4 – 7
I	1	5	8–13
I	1	6	14–17
I	1	7	18–20
I	2	1	1–10
I	2	2	11–18
I	3	1	1–13
I	3	2	14–18
II	4	1	1–11
II	4	2	12–21
II	5	1	1–15
II	5	2	16–24
II	6	1	1–11
II	6	2	12–20
II	7	1	1 – 6
II	7	2	7–14
III	8	1	1 – 8
III	8	2	9–19
III	9	1	1–16
III	9	2	17–22
III	10	1	1 – 5
III	10	2	6–10
IV	11	1	1–12
IV	11	2	13–22
IV	12	1	1–15
IV	12	2	16–24
IV	13	1	1–24
IV	13	2	25–38
IV	14	1	1–15
IV	14	2	16–26
V	15	1	1–13
V	15	2	14–17
V	16	1	1–12
VI	17	1	1 – 7
VI	17	2	8 – 9
VI	18	1	1–13

From the foregoing table, it will be seen that Vāñcheśvara sometimes comments upon a Khaṇḍa as a whole (cf. Khaṇḍa 16 and 18) and sometimes divides a Khaṇḍa into two or more parts. Whatever method he may be following, it cannot be said to be throwing any useful light on the manner in which individual *sūtras* have to be split up.

Gopīnātha, who has written a *Prayoga* called *Cāturmāsyaprayogendu*, comments upon many *sūtras* relating to the Cāturmāsya sacrifices. He seems to follow the *Vaijayantī* in the matters of the splitting up of the different *sūtras*.

It is, therefore, necessary to study the *Sūtra*-text more closely and establish a rational and workable splitting up of the *sūtras*.

The author of the *HS*, no doubt, himself divides his work into separate chapters. This becomes clear from the fact that the last word of the concluding *sūtras* in a chapter is repeated, in conformity with the normal practice in this regard. The commentators have noted this fact and have rightly commented upon it by saying that the repetition of the last word implies the end of the chapter[23]. At the end of the chapter I, Mahādeva remarks that the repetition of the last word of the concluding *sūtra* is intended to indicate the end of the chapter, as also to establish the actual use of the Praśna and the Paṭala from the point of view of a ritual[24]. It may, however, be added that the last word of the *sūtra* is not repeated at the end of each Paṭala. As regards the division of the text into Paṭalas and Khaṇḍas, it may be first of all noted that this division was not thought of by the Sūtrakāra himself. It is, therefore, very difficult to determine which one of the two is older than the other.

The *Kalpasūtras* are regarded as constituting the ancillary literature of the Veda proper. Therefore there must have existed a tradition of learning the *Sūtra*-text by heart. In order to facilitate the learning of a chapter by heart, it had necessarily to be divided into Khaṇḍas (or sections). A Khaṇḍa is a small unit within a chapter and all the Khaṇḍas in a chapter are numbered serially. In most of the *MSS* of the *Sūtra*-text, which have been referred to in the present edition, a chain of the initial words of all the Khaṇḍas in the chapter is given. It begins with the initial word of the first Khaṇḍa in the chapter and goes on to the initial word of the last Khaṇḍa; sometimes it begins with the initial word of the last Khaṇḍa in the chapter and goes on to the initial word of the first Khaṇḍa.

If, as suggested above, the division of the chapter into Khaṇḍas was intended to help the study and memorising of the *Sūtra*-text properly, it might be inferred that this division into Khaṇḍas was older than that into Paṭalas.

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23. *dviruktiḥ praśnasamāptyarthā* (Repetition is for indicating the end of a chapter).
24. See : *HS*, Vol. I, *ĀSS*, Poona, 1907, p. 178.

The Paṭala-division is governed by the subject-matter. One can see that at the end of every Paṭala, the treatment of a particular rite is concluded. Naturally all the commentators of the *HS* have adopted this Paṭala-division. This Paṭala-division is, also, found in all the manuscripts of the text together with the commentories. The various Paṭalas in chapter 5 of the *HS* and the specific topic dealt with in them are shown in the following table :—

Paṭala	Subject
I	The *Vaiśvadeva-parvan.*
II	The *Varuṇapraghāsa-parvan.*
III	The *Sākamedha-parvan* upto the Mahāhavis.
IV	The *Sākameda-parvan* The Mahāpitṛyajña.
V	The *Sākamedha-parvan* Tryambaka-rite and The Ādityeṣṭi.
VI	The *Śunāsīrīya-parvan*, the optional form of the Cāturmāsyas, and the Cāturmāsyas extending over five years.

Mahādeva in his commentary does not take into account the Khaṇḍa-division at all[25]. He splits up the *sūtras* so as to derive from them what he considers to be a consistent meaning. Vāñcheśvara, on the other hand, accepts both the Paṭala-division and the Khaṇḍa-division.

The Khaṇḍa-division is an artificial division, and the commentators feel perplexed when a Khaṇḍa ends arbitrarily in the middle of a *sūtra*. In such cases, Vāñcheśvara strictly adheres to the practice of splitting up of the *sūtras* according to the Khāṇḍa-division and gives a bit of comment[26]. In the Preface to his edition of the *BaudhŚS* CALAND has dealt at some length, with the problem of the division of Praśnas into Khaṇḍas in the various *Sūtra*-texts. He found that the Khaṇḍas, Adhyāyas, and Praśnas were numbered differently in different *MSS*[27]. It was accordingly very difficult to number the *sūtras* in a Khaṇḍa. CALAND remarks :

> As the text of the *Baudhāyana Sūtra* has been handed down in *Sandhi* form, without any trace of division into sūtras, I have not divided what the ancient Brāhmaṇa had united, and not followed the example of other editions of ritualistic texts[28].

25. Cf. the note on the concluding *sūtras* of the Khaṇḍas 4, 6 and 15.
26. Cf. the note on the first *sūtra* of the Khaṇḍa 5 and the note on the concluding *sūtra* of the Khaṇḍa 6.
27. CALAND, *The Boudhāyana sūtra*, Bibliotheca Indica, 1903-13.
28. *ibid*, Preface, p. XII.

He does not seem to be certain about whether the Khaṇḍa-division is older than the Paṭala-division or vice versa. He further remarks :

> The discrepancy of the Khaṇḍa numbering might perhaps be explained from the fact that this division is obviously of later times. Bhavasvāmin knows no division in Khaṇḍas, at least he does not mention it, just as Rudradatta in his commentary on Apastamba does not reckon with Khaṇḍikās, but only Paṭala[29].

From the above discussion it is clear that the Khaṇḍa-division is definitely older than the Paṭala-division. In the printed editions of the different *Sūtra*-texts, only the Khaṇḍa division is accepted and the individual sūtras are numbered accordingly in the Khaṇḍas. Hence in the text of chapter 5 of the *HŚS*, presented here, the Khaṇḍa-division is accepted and the *sūtras* are numbered accordingly. The *sūtras* are split up taking into consideration the exact significance of the individual *sūtras*, and where such splitting up differs from that of the printed edition of *HS*, it has been indicated in the foot-notes. At the time of referring to a particular *sūtra*, a mention is, always, made of the chapter, the Khaṇḍa, and the *sūtra*.

5. The Commentaries

A commentory by Mahādeva[30], called *Vaijayantī*, is available on the first six chapters of the *HS*, and it has been printed in the first and the second volumes of the *HS*, published in the *ĀSS*. The fifth chapter of the *HS*, which deals with the Cāturmāsya sacrifices, is printed in the second volume of the Ānadāśrama-edition. For that edition, eight manuscripts of the *Vaijayantī* have been used. Out of these manuscripts, it has been possible to consult two manuscripts for preparing this critical edition, namely वैअ = ट and वैआ१ = ठ. It is found that these manuscripts give some good readings, which are not even noted in the foot-notes of the printed edition[31]. The other two manuscripts of *Vaijayantī* namely, वैश्रौबा and वैआ, which are used in the present critical edition, also give some good readings. These four manuscripts of the *Vaijayantī* agree substantially, and, where all these manuscripts give the similar readings, they are referred to as वै only. The printed edition has usually accepted the readings found in the text with the commentary *Vaijayantī*[32].

The commentary *Vaijayantī* is, indeed, very helpful for the proper understanding of the *Sūtra*-text. In many places Mahādeva has referred to the

29. *ibid*, Preface, p. XI.
30. For the life of Mahādeva, See : *HS*, Vol. X, Preface, pp. 6-7.
31. See : Foot-note on *sūtra* 5.22.
32. Cf. foot-notes on *sūtras* 3.14 ; 4.15 ; 5.18 ; 8.11 ; 9.4 ; 12.4 ; 13.4 ; 13.25 ; 14.1 ; 14.22 ; 15.8 ; 15.10 ; 15.17.

other Sūtrakāras, while explaining the *Sūtra*-text of the *HS*[33]. In some other places, on the other hand, the important *sūtras* are not commented upon at all, except with the words like *gatārtham* (this is explained), *spaṣṭam* (this is clear)[34]. Again his splitting up of the *sūtras* is, in many cases, defective and needs to be corrected. The corrections thus made in the printed text are indicated in the foot-notes of the present critical edition.

Another commentary on the *HS* is by Vāñcheśvara Sudhī[35]. From the preface to the tenth volume of the printed edition, it is learnt that his commentary is available on chapters 1 to 16 and on chapter 24. Out of which the commentary on chapter 24 has been printed in the ninth volume of the *HS* published in the Ānandāśrama Sanskrit Series. Only one manuscript of Vāñcheśvara's commentary relating to the Cāturmāsya sacrifices has been consulted in the present critical edition. This manuscript contains the commentary on chapters 1 to 8 of the *HS*. Another manuscript of Vāñcheśvara's commentary, which relates only to the first two chapters of the *HS*, is mentioned in the Descriptive Catalogue of the Sanskrit Manuscripts in Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjore, Manuscript No. 2072. About it BURNELL says :

> Hiraṇyakeśisūtravyākhyāna by Hośanikarṇāṭaka Vāñcheśvara of Śahajīndrapura (or Tanjore); was written about 1800 A. D. The author belonged to a Canarese (Mysore) family settled in South India. This (work) seems a very excellent commentary considering the state of learning at the time it was composed. There are quotations from Śaunaka, from a Gṛhyapariśiṣṭa (?), the *Āpastamba* and *Bhāradvāja Sūtras*, as far as I have examined it[36].

Vāñcheśvara has explained the *Sūtra*-text fairly elaborately and he often quotes passages from other *Śrautasūtras* by way of his authorities[37]. His way of splitting up of the *sūtras* is all together different from that of Mahādeva. Not unoften Vāñcheśvara differs from the *Vaijayantī* in the explanation of the *sūtras*. In such cases the relevant extracts from his commentary have been reproduced in the present critical edition. Vāñcheśvara's commentary on certain *sūtras* is quite elaborate. Naturally, therefore, it was not possible to reproduce the whole commentary in the present edition. While explaining some knotty points, Vāñcheśvara introduces the primafacie views and the conclusions, and adopts a style similar to that of the

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33. The citations from the other *Sūtra*-texts referred to by Mahādeva, in connection with the Cāturmāsya sacrifices, have been noted in the Appendix.
34. Cf. Mahādeva's commentary on *sūtras* 5.20-22; 14.17; 15.2.
35. For the life of Vāñcheśvara, See : *HS*, Vol. X, preface, pp. 15-17.
36. A Descriptive Catalogue of Sanskrit Manuscripts in Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjore, 1929, Vol. IV, p. 1686.
37. The citations from other *Sūtra*-texts referred to by Vāñcheśvara have been noted in the Appendix.

commentators of Mīmāṁsā or other Śāstras. In several places Vāñcheśvara seems to restrain his tendency towards prolixity by using some such expressions like *āstāṁ vistaraḥ* (put aside the extension)[38], *prakṛtam anusarāmaḥ* (now we follow the norm)[39].

Gopīnātha[40] is another well-known commentator of the *HS*. His commentary, namely *Jyotsnā* on chapters 7 to 10 has been printed in the third and the fourth volumes of the Ānandāśrama-edition of the *HS* in 1908. Gopīnātha has not written a regular commentary on the fifth chapter of *HS* dealing with the Cāturmāsya sacrifices. He has, however, written a work called *Cāturmāsyaprayogendu*, which gives full details of the ritual procedure of the Cāturmāsya sacrifices. His treatment is very elaborate, and in the course of it, he often refers to the *sūtras* from *HŚS* and comments upon them. Therefore, this work may as well be regarded as a commentary on the fifth chapter of *HS*. While explaining the different *sūtras* Gopīnātha quotes, as an authority, the passages from the other *Śrautasūtras*[41]. At the end of the *Cāturmāsyaprayogendu*, he has dealt with the expiation-rites and the preparation of the *vihāras* (Sacrificial places) in connection with the Cāturmāsya sacrifices. From the point of view of the elaborateness of his treatment, Gopīnātha is comparable to Vāñcheśvara. At some places Gopīnātha criticises the *Vaijayantī* and explains the *sūtras* independently[42]. Such passages from Gopīnātha's *Cāturmāsyaprayogendu*, where he differs from the *Vaijayantī* or where he explains the *sūtras* on which the *Vaijayantī* has not commented upon, have been reproduced in the present critical edition. In several places, Gopīnātha explains certain *sūtras* in the proper *bhāṣya* style, referring to the views of other Sūtrakāras. Of course, such passages have not been reproduced here[43].

A peculiar feature of Gopīnātha's work is that he has commented upon the *Sūtra*-text as found in different manuscripts, and where he finds variant readings in the text, he follows both the readings and comments accordingly[44]. Gopīnātha, sometimes, finds it very difficult to explain why the Sūtrakāra has composed large *sūtras*. In such cases he says : Where the purpose of the *sūtra* is not understood in connection with certain ritual, it is necessary to think of some unforeseen thing for the recitation of the *sūtra*[45].

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38. Cf. notes on the *sūtras* 1.3; 3.2.
39. Cf. note on *sūtra* 4.9.
40. For his life, See: *HS*, Vol. X, Preface pp. 7-12.
41. The citations from other texts given by Gopīnātha have been noted in the Appendix.
42. Cf. notes on the *sūtras* 2.14; 14.15.
43. Cf. Gopīnātha's commentary on the *sūtras* 1.16; 4.18; 17.6.
44. Cf. notes on the *sūtras* 15.8; 16.7.
45. Cf. his commentary on 13.26

6. Citations quoted by the commentators

One of the peculiarities of the commentators of the *ŚS* is to give citations from other *Sūtra*-text, while commenting on a particular *sūtra*. For a comparative study of the various *sūtras*, it would be very helpful to trace these citations to the original texts. Incidentally, these citations would also throw some light on the erudition and the scholarship of the commentators. Here in the present context, the commentaries only on chapter 5 of the *HS*, which treats of the Cāturmāsya sacrifices, have been taken into consideration.

The portion of Mahādeva's commentory, *Vaijayantī* which relates to chapter 5 of the *HS*, has been printed in the second volume of the *HS* published in the Ānandāśrama Sanskrit Series No. 53, in 1907. Mahādeva has given the citations mainly from the *Śrautasūtras* belong to the Taittirīya recension of the Black *Yajurveda*.

Vāñcheśvara is another wellknown commentator of the *HS* but his commentory on chapter 5 is not yet published. While discussing some important *sūtras*, Vāñcheśvara has quoted passages from other *ŚS* by way of his authorities. In the introductory portion of his commentory, Vāñcheśvara has mentioned many works, which he has utilized in connection with his commentary. Here, however, the citations only from the *ŚS* have been taken into account. For the sake of the proper understanding of certain rites, which are not specifically prescribed in chapter 5 of the *HS* but which form a more or less intrinsic part of the ritual as a whole, Vāñcheśvara reproduces many passages from other *ŚS*[16].

Gopīnātha has not written a regular commentary on chapter 5 of the *HS*, but he has composed a *Prayoga* of the Cāturmāsya sacrifices which is called *Cāturmāsyaprayogendu*. In this *Prayoga* Gopīnātha has referred to many *sūtras* from chapter 5 and has commented upon them. For all practical purposes, therefore, that work may as well be regarded as a commentary. While explaining certain *sūtras*, Gopīnātha has cited various authorities, but this he has done in a random manner[47]. Indeed in some contexts he has quoted so many authorities that he seems to have become particularly conscious of that. He cleverly remarks: *sūtrapradarśaṁ tu kautukavaicitryādyarthaṁ* (The citations from the different *Sūtra*-texts are intended only by way of curiosity and for manifoldness). Therefore, all the citations given by Gopīnātha have not been taken into consideration here. Only such citations as are relevant to the *sūtras* from chapter 5 of the *HS* are here noted.

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46. See, for instance, his commentary on *sūtras* 1.2; 7.2; 14.6 and 18.3.
47. See, his explanation of *sūtras* 1.1-2 18.2-4 etc.

While tracing the various citations to their original sources, it is observed that the readings adopted by the commentators are, in some cases, different from those found in the printed editions of these texts. In some other cases they are evidently defective. In all such cases, the readings found in the printed editions have been given in the foot-notes. The figures preceding the citations denote the Khaṇḍa and the *sūtra* from chapter 5 of the *HS*, commenting on which the particular citations have occurred. As for the text from which the citation is made, the number of its chapter is given first. This is followed by the number of the Khaṇḍa or Khaṇḍikā and the particular *sūtra*. The citation, which cannot be traced to the printed texts, is shown as *nopalabhyate* (untraced). Sometimes the commentators have not reproduced the actual citations, but have only referred to the names of authors. Even in such cases, the exact *sūtras* have been indicated. These citations are given at the end of this chapter in the appendix.

॥ श्री : ॥

अथ हिरण्यकेशिसूत्रे पञ्चमः प्रश्नः

अक्षय्यँ ह वै सुकृतं चातुर्मास्ययाजिनः ॥१॥ तान्यालभमानः[१] फाल्गुन्यां पौणमास्यां चैत्र्यां[२] वा पूर्वस्य पर्वण औपवसथ्येऽहनि पञ्चहोतारं मनसानुद्रुत्य सग्रहँ हुत्वान्वारम्भणीयामिष्टिं निर्वपति वैश्वानरं द्वादशकपालं पार्जन्यं चरुम् ॥२॥ प्राचीनप्रवणे वैश्वदेवेन यजते[३] ॥३॥ उदवसायानुदवसाय[४] वा ॥४॥ अग्नेरावृताग्निं प्रणीय ॥५॥ अग्न्यायतन ऊर्णास्तुकां निधायाग्निं प्रतिष्ठाप्य ॥६॥ अग्नीनन्वाधायामिक्षायै वैश्वदेव्यै सायंदोहाय वत्सानपाकरोति ॥७॥ सप्तदश सामिधेन्यः ॥८॥ प्रसूनं[५] बर्हिस्त्रीन् कलापान्[६] [७]सन्नह्यैकध्यं पुनः सन्नह्यति ॥९॥ एवमिध्मम्[७] ॥१०॥ पुनः सन्नहने धर्माः[८] ॥११॥ पात्रसँसादनकाले यथार्थं पात्राणि

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१. **शब्रा** २.६.३.१ 'अक्षय्यँ ह वै सुकृतं चातुर्मास्ययाजिनो भवति'.

२. **तैसं** १.६.१०.३ 'चातुर्मास्यान्यालभमानः'; **शांब्रा** ५.१ 'फाल्गुन्यां पौर्णमास्यां वैश्वदेवेन यजते'; द्र. **मैसं** १.१०.७, **कासं** ३६.२; **तैब्रा** २.२.२ 'चातुर्मास्यान्यालभमानः पञ्चहोतारं मनसानुद्रुत्याहवनीये जुहुयात्...ग्रहो भवति'; द्र. **कासं** ९.१६. कस्मिन्नपि ब्राह्मणग्रन्थे अन्वारम्भणीया नोक्ता.

३. **मैसं** १.१०.७ 'प्रवणे यष्टव्यम्'; **कासं** ३६.२ 'प्रवणे यजेत'. **वाञ्छेश्वरः** –अष्टानामपि यागानां प्राचीनप्रवणसंबन्धोऽनेन वाक्येन नियत इत्यास्तां विस्तरः.

४. वरुणप्रघाससाकमेधब्राह्मणे (**शब्रा** २.५.२.४८, २.६.२.१९) उक्तम् –'उदवसायैव ह्येतेन यजते', अतो वैश्वदेवे विकल्प इति ब्राह्मणस्याभिप्रायः.

५. **गोब्रा** २.१.२१ 'अथ यदग्निं प्रणयन्ति'; द्र. **हिश्रौ** ४.२.

६. **तैब्रा** १.६.२ 'नोत्तरवेदिमुपवपति'.

८. **शांब्रा** ५.१, **गोब्रा** २.१.२१ 'यत् सप्तदश सामिधेन्यः'.

९. **तैब्रा** १.६.३ 'त्रेधा बर्हिः संनद्धं भवति...एकधा पुनः संनद्धं भवति...प्रसुवो भवन्ति'.

१०. **मैसं** १.१०.५, **कासं** ३६.२ 'त्रेधा संनद्ध इध्मः'.

११. **महादेवः** – मन्त्राद्या धर्मा अङ्गानि. **गोपीनाथः** – तूष्णींकृतेनैकेन शुल्बेनैकैकं भागं संनह्य मन्त्रेण मुख्यं शुल्बं कृत्वा तेनैव शुल्बेन कलापत्रयात्मकमेकैकं निधनं मन्त्रेण संभृत्य मन्त्रेण संनह्येत्यादि. **वाञ्छेश्वरः** – पुनः संनहने एकधा संनहने धर्मो मन्त्रादिः.

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१. म१– °नाः २. म१,२– वा चैत्रीयां ३. श्रौबा२, भां१–२, गो, टि–यजेत ४. म१–°सायं, म२–°सूय ५. अ–प्रसूतं ६. भां१, डे, म२, टि–कगालान्, इ–कपालापान्, म१–कपालपाम् ७–७. म१–संनहचैत्वेवमिध्मम्; म३–संनहचैकधा पुनः ८. एवं इ; अन्येषु लिखितपुस्तकेषु, मु–धर्मः

प्रयुनक्ति ।।१२।। जुहूं द्वे चोपभृतौ पृषदाज्यधानीं [1]द्वितीयां ध्रुवां द्वे आज्यस्थाल्यौ दधिधानीं द्वितीयां पालाशं[1] वाजिनपात्रँ स्रुचं[2] चमसं वा ।।१३[3]।। निर्वपणकाल आग्नेयमष्टाकपालं [4]निर्वपति सौम्यं चरुँ सावित्रं द्वादशकपालँ सारस्वतं चरुं पौष्णं चरुमेतानि पञ्च सञ्चराणि ।।१४।। मारुतँ सप्तकपालं वैश्वदेवीमामिक्षां द्यावापृथिव्यमेककपालम्[4] ।।१५।। उत्तरेषु[5] पर्वसु सावित्रमष्टाकपालमेके[6] समामनन्ति ।।१६[7]।। त्रिष्फलीकृतेषु विभागमन्त्रेण पौष्णमपच्छिद्य सह पुरोडाश्यैः पिनष्टि ।।१७।। प्रातर्दोहस्यावृता[8] प्रातर्दोहं दोहयति ।।१८।। तप्ते प्रातर्दोहे सायंदोहमानयत्यामिक्षां[9] करोति ।।१९।। सँहतामन्यस्मिन्[10] पात्र[11] उद्धृत्य वाजिनेनोपसिच्य प्रज्ञातां[12] निधायोत्करे वाजिनशेषं निदधाति ।।२०[13]।। [१]

संयुतानां पिष्टानां[14] विभागमन्त्रेण पौष्णमपच्छिद्य चरुकल्पेन श्रपयति ।।१।।

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१४. **तैसं** १.८.२ 'आग्नेयमष्टाकपालं निर्वपति सौम्यं चरुँ सावित्रं द्वादशकपालँ सारस्वतं चरुं पौष्णं चरुम्'; **शांब्रा** ५.३ 'पञ्च संचराणि हवींषि पौष्णान्तानि'; द्र. **गोब्रा** २.१.२१.

१५. **तैसं** १.८.२ 'मारुतँ सप्तकपालं वैश्वदेवीमामिक्षां द्यावापृथिव्यमेककपालम्'.

१६. **मैसं** १.१०.१, **कासं** ९.४–५ इत्यत्र वैश्वदेव एव सावित्रो द्वादशकपाल उत्तरेषु पर्वसु सावित्रोऽष्टाकपालो विहितः; **शब्रा** २.५.१.१० इत्यत्र तु वैश्वदेव एव विकल्पः प्रदर्शितः. **गोपीनाथः** – वैश्वदेवपर्वण्येव सर्वेषां हविषां निर्वापमुक्त्वा उत्तरेषु पर्वसु सावित्रमष्टाकपालमावपत् सूत्रकरणात् । यदि प्राप्तस्थान एव सावित्रमष्टाकपालनिर्वाप इष्टो भवेत् तदा सावित्रं द्वादशकपालमित्येतत् सूत्रानन्तरमेवैतत् सूत्रं कृतं भवेत् । न हीत्थं कृतं ततो ज्ञायते स्थानोत्कर्षोऽत्र विधीयते हविषामन्त इति व्याख्यानकर्तुराशयः. **वाञ्छेश्वरः** – उत्तरेषु वरुणप्रघासादिषु सावित्रमष्टाकपालं द्वादशकपालस्थाने एके शाखिनः समामनन्ति.

१७. द्र. **हिश्रौ** ३.८ 'पौष्णमपच्छिद्य सह पुरोडाश्यैः पिनष्टि'. **वाञ्छेश्वरः**–तत्र प्रयोगक्रममाह त्रिष्फलीकृतेषु हविष्षु.

१८. द्र. **हिश्रौ** १.४.

१९. **वाञ्छेश्वरः** – आमिक्षावाजिनसंपादनक्रममाह.

२०. **तैब्रा** १.६.२ 'वैश्वदेव्यामिक्षा भवति . . . वाजिनमानयति'; **मैसं** १.१०.६ 'मिथुनं वै दधि च शृतं च अथ यत् सँसृष्टं . . . वैश्वदेव्यामिक्षा'; द्र. **कासं** ३६.१. **गोपीनाथः** – तत आमिक्षां कृत्वा तां घनीभूतां स्वच्छवस्त्रस्थितां कुंभ्यामन्तर्लम्बयित्वा सुरक्षितां निदधाति. **वाञ्छेश्वरः** – सिक्ते दध्नि संहतां कठिनामामिक्षां करोति कठिणांशमामिक्षात्वेन गृह्णातीत्यर्थः.

१. द्र. **हिश्रौ** ३.८ 'चरुकल्पान् व्याख्यास्यामः'.

१–१. म१, २–द्वितीयामपालां; म३–द्वितीयां ---- व द्वे आज्यस्थाल्यदधिस्थाली द्वितीयां पालाशं २. म१–स्रुवं च ३. मु–१२–१३ इत्यनयोरेकमेव सूत्रम् ४–४. म१–नास्ति ५. श्रौवा२–मुत्तरेषु; वैश्रौबा–मुरेत्रु ६. म१, २–सावित्रीमष्टा° ७. मु–१५–१६ इत्यनयोरेकमेव सूत्रम् ८. म१, २ नास्ति; म३–°व्रता ९. म१, २– °मानयन्त्यामिक्षां १०. इ, म१, २–सँहिताम° ११. भां१–पात्रम् १२. म१, २–प्रज्ञातं १३. मु–१८–२० इत्येषामेकमेव सूत्रम् १४. वैअ– युक्तानाम्

उत्तरं परिग्राहं परिगृह्य संप्रैषेण प्रतिपद्यते ।।२।। **आज्येन दध्ना चोदेहि** इति संप्रैषस्यान्तँ संनमति[1] ।।३[2]।। फाल्गुन्यां यथा पशावेवं पृषदाज्यं गृह्णाति ।।४।। चैत्र्यां[3] तु द्विराज्यस्योपस्तीर्य द्विर्दधि[4] गृहीत्वा सकृदाज्येनाभिघारयति ।।५।। उद्वासनप्रभृतीनि कर्माणि प्रतिपद्यते ।।६।। अन्यस्मिन् पात्र एककपालमुद्वास्य प्रभूतेन सर्पिषाभ्यानीयाविःपृष्ठं[5] करोति ।।७।। व्याहृतीभिर्हवीँष्यासादयति[6] तथा[7] संवत्सरे ।।८।। निर्मन्थ्यस्यावृता[8] निर्मन्थ्येन[9] प्रचरति[10] ।।९।। वेदं निधाय सामिधेनीभ्यः संप्रेष्यति ।।१०।। नव प्रयाजान् यजति ।।११।। चतुर्थे[11] समानीयाष्टमे[11] सर्वँ समानयते ।।१२[12]।। सर्वत्रोपाँशु सावित्रैककपालयोर्देवता[13] यजति ।।१३।। कृत्स्नमेककपालमवदायाशयमनु पर्यस्यर्जु[14] प्रतिष्ठितमपर्यावर्तयन्[15] जुहोति ।।१४।।

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४. **तैब्रा** १.६.३ 'पृषदाज्यं गृह्णाति...पञ्चगृहीतं भवति'; द्र. **हिश्रौ** ४.२.

५. **मैसं** १.१०.७ 'यदि वसन्ता यजेत द्विरुपस्तृणीयात् सकृदभिघारयेत्', द्र. **कासं** ३६.२.

६. **गोपीनाथः** – दृँहेत्यामिक्षामुद्वास्य तामन्यस्मिन् पात्रे उद्धृत्य वाजिनं पात्रान्तरे उद्धृत्य स्वल्पेन वाजिनेनामिक्षामुपसिच्य.

७. **तैब्रा** १.६.३ 'यदेककपाल आज्यमानयति ... बह्वानीयाविःपृष्ठं कुर्यात्'.

८. **तैसं** १.६.१०.३ 'चातुर्मास्यान्यालभमान एताभिर्व्याहृतीभिर्हवीँष्यासादयेत् ... संवत्सरे पर्यागत एताभिरेवासादयेत्'. **गोपीनाथः** – प्रथमप्रयोगे वैश्वदेवपर्वणि व्याहृतिभिर्हवीँष्यासादयति। एवं शुनासीरीये च। तथा संवत्सर इति सूत्रात्। इदं सांवत्सरिकयथाप्रयोगादिषु सर्वेषु समानम्। द्वितीयादिप्रयोगेषु तु प्रियेणेत्येवम्.

९. **तैब्रा** १.६.३ 'अग्निं मन्थन्ति'; द्र. **हिश्रौ** ४.३.

११. **तैब्रा** १.६.३ 'नव प्रयाजा इज्यन्ते'.

१२. **शब्रा** ३.८.१.४ 'चतुर्थे चतुर्थे प्रयाजे समानयमानो दशभिः प्रयाजैश्चरति'; द्र. **शब्रा** १.५.३.१६.

१३. **मैसं** १.१०.५ 'सविता प्रासुवत्...उपाँशु यजति', द्र. **कासं** ३५.२०. **वाञ्छेश्वरः**– उपांशु यजतीत्येव सिद्धे सर्वत्रेति वचनमुक्तरीत्या सर्वप्रयोगेषूपांशुत्वप्राप्त्यर्थम्.

१४. **तैब्रा**. १.६.३ 'सकृदेव होतव्यः ... प्रतिष्ठितो होतव्यः'; **कासं** ३६.१ 'ऋजुः प्रतिष्ठितो होतव्यः', द्र. **मैसं** १.१०.७. वैजयन्तीमतं विविच्य सूत्रस्यास्यार्थं भेदेन करोति

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१. म३–नमति २. मु– २–३ इत्यनयोरेकमेव सूत्रम् ३. म१, २–चैत्र्यायां ४. म१–द्विर्दघाति ५. एवं केषुचिल्लिखितपुस्तकेषु; भां२–°विःपृष्टं, म१, २–°पाहृचानीया°; म३–°पानीया°; मु–°विष्पृष्ठं ६. एवं केषुचन लिखितपुस्तकेषु, टि; वैश्रौवा, भां१, वैअ, गो, मु–व्याहृतिभि° ७. भां१–यथा ८. म१–निर्मथ्यस्या° ९. म१–निर्मथ्येन १०. गो–चरति ११. म१–स चतुर्थं मानीया°; म२–स चतुर्थं समानीया° १२. मु– ११–१२ इत्यनयोरेकमेव सूत्रम् १३. म२– सावित्र्यैककपालयोर्देवतां; म१, ३–°देवतां १४. म१–पश्यस्य जुहूं; म२–र्प्यस्य जुहूं; म३–पर्यस्यजं १५. एवं आ२, अ, डे, वैश्रौवा, वैआ१, वैअ; श्रौबा१ – °मपर्यावर्तपयन्; श्रौबा२, इ, बा, वैआ२ – °पर्यावर्तयं; म१– °पर्यावर्तय; म२– °मुपपर्यावर्तय; मु –°पर्यावर्तयन्

यदि[1] हुतः[2] पर्यावर्तेत वरे दत्ते स्रुचोऽग्रेण कल्पयेत् ॥१५॥ प्रत्यादाय वा पुनर्जुहुयान्न पाणिनेत्येकेषाम् ॥१६[3]॥ **मधुश्च माधवश्च** इति चतुर्भिर्मासनामभिरेककपालमभिजुहोति **मधवे स्वाहा माधवाय स्वाहा** इति वा[4]॥१७॥ पृषदाज्येन नवानूयाजान् यजति ॥१८॥ [२]

संवत्सरीणाँ स्वस्तिमाशास्ते दिव्यं धामाशास्ते इति सूक्तवाकस्याशीष्षु[5] होतानुवर्तयति[6] ॥१॥ प्रहृतेषु परिधिषु सँस्रावेणाभिहुत्य वाजिनेन चरति[7] ॥२॥ वाजिनपात्र[8] उपस्तीर्य बर्हिषि विषिञ्चन् वाजिनं गृह्णाति ॥३॥ पूरयित्वा नाभि-

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गोपीनाथः– वस्तुतस्तु सूत्रादप्ययमर्थो वर्णयितुं शक्यते । आशयमनु इत्येतस्य कृत्स्नमेककपालमवदायेत्येतस्मात् पूर्वमन्वयः । पर्यस्येत्यस्यानन्तरमन्वयः । तथा च आशयमनु कृत्स्नमेककपालमवदाय पर्यस्येत्येवमन्वयो भवति । तथा चायमर्थो भवति – आशयमनु स्रुच्युपस्तरणार्थं गृहीतमाशयाज्यमनु उपस्तरणार्थगृहीताशयानन्तरमिति यावत् । पर्यस्येत्यत्राशयमित्यस्यानुवृत्तिः.

१५. **तैब्रा १.६.३** 'यत् प्राङ पद्येत ...'; **मैसं १.१०.७** 'यत् प्राङ पद्येत ... पुनरादायाभिघार्य होतव्यः ... वरो दक्षिणा'.

१६. द्र. **मैसं १.१०.७; तैब्रा १.६.३** 'यद्धस्तेन जुहुयात् । सुवर्गाल्लोकाद्यजमानमवविध्येत् स्रुचा जुहोति'. **गोपीनाथः** – न पाणिनेत्येकेषामित्यत्र पाणिव्यतिरिक्तं संदंशादि यत् पर्यावर्तैककपालसमीकरणयोग्यं साधनं तत् स्रुचा विकल्पते.

१७. **तैसं १.४.१४** 'मधुश्च माधवश्च शुक्रश्च शुचिश्च'; **तैब्रा १.६.३** 'हुत्वाभिजुहोति'; **मैसं १.३.१६** 'मधवे त्वा माधवाय त्वा'; द्र. **कासं ४.७, वासं ३.३०; मैसं १.१०.८** 'वैश्वदेवेन चतुरो मासोऽयुक्त'.

१८. **तैब्रा १.६.२** 'नवानूयाजाः'.

१. **तैब्रा १.४.१०** 'तस्माद्वैश्वदेवेन यजमानः । संवत्सरीणाँ स्वस्तिमाशास्त इत्याशासीत'.

२. **तैब्रा १.६.३** 'वाजिनो यजति ... प्रहृत्य परिधीन् जुहोति'; **मैसं १.१०.९** 'सँस्थिते प्रहृतेषु परिधिषु जुहोति', द्र. **कासं ३६.४; मैसं ४.१.१४** 'सँस्रावभागा ... इति परिधीन् प्रहृत्याभिजुहोति'. **वाञ्छेश्वरः** – संस्रावान्तं कृत्वेत्येतावतैव सिद्धे गुरुतरसूत्रकरणं प्रहृत्य परिधीन् जुहोतीति वाजिनब्राह्मणस्यापि अयमेवार्थ इति ज्ञापयितुम् । वाजिनयागः प्रयाजादिवदारादुपकारकस्वतन्त्र एवेति कृत्स्नप्रयोगान्ते निवेशो युक्त एवेत्यास्तां विस्तरः.

३. **तैब्रा १.६.३** 'बर्हिषि विषिञ्चन् वाजिनमानयति'; **मैसं १.१०.९** 'बर्हिरनुषिञ्चन् गृह्णाति', द्र. **कासं ३६.४. गोपीनाथः** – ध्रौवाज्येन स्रुचं चमसं वोपस्तीर्य. अतो गोपीनाथमते 'वाजिनपात्रम्' इति पाठः.

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१. म१–नास्ति २. म१–३–हुतं ३. मु–१५–१६ इत्यनयोरेकमेव सूत्रम् ४. म१– नास्ति ५. श्रौबा १–२, बा, वैअ, गो– °शीःषु; इ– °शिषु; अ–°शीषु; आ २– °शीःष्षु; म२– °शीःर्षु ६. म १– °यते ७. एवं इ, म १–३, गो; मु–प्रचरति ८. भां. १, वैआ २–वाजिनपात्रम्

घारयति ॥४[1]॥ **वाजिभ्योऽनुब्रूहि[2] वाजिनो[3] यज** इति संप्रेष्यति ॥५॥ ऊर्ध्वज्ञुरासीनो होतानवानं यजति ॥६॥ वषट्कृते विषिच्यमानया[4] जुहोति ॥७॥ **वाजिनस्याग्ने वीहि** इत्यनुयजति॥८॥ वाजिनोद्रेकेण दिशः प्रति[5] यजति[5] यथा वसाहोमोद्रेकेण ॥९॥ समुपहूय सर्वे वाजिनं भक्षयन्त्यन्योन्यस्मिन्नुपह्वमिच्छन्तः ॥१०॥ **उपह्वयस्व** इत्यामन्त्रणः **उपहूतः** इति प्रतिवचनः ॥११[6]॥ **वाजिनां भक्षो अवतु वाजो अस्मान् रेतः सिक्तममृतं बलाय । स न इन्द्र इन्द्रियं द्रविणं दधातु मा रिषाम वाजिनं भक्षयन्तस्तस्य ते वाजिन् वाजिभिर्भक्षंकृतस्य मधुमत उपहूतस्योपहूतो भक्षयामि** इति भक्षयन्ति[7] ॥१२॥ यजमानः प्रथम उत्तमो वा ॥१३॥ श्वोभूते पौर्णमास्येष्ट्वोदवसायानुदवसाय[8] वा ॥१४॥ **प्रसूता देवेन सवित्रा दैव्या आप उन्दन्तु दीर्घायुत्वाय[9] वर्चसे[9]** इति शिरोऽभ्युनक्ति[10] ॥१५॥ **ऋतमेव परमेष्ठचृतं[11] नात्येति किंचनर्ते समुद्र आहित ऋते भूमिरियँ श्रितागिनस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा शिरस्तप-**

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५. **शब्रा** २.४.४.२२ 'वाजिभ्यो वाजिनं जुहोति'.

६. **मैसं** १.१०.९ ऊर्ध्वज्ञुरासीनो यजति; **कासं** ३६.४ 'ऊर्ध्वज्ञुरासीनो यजति... यदनवानँ होता यजति'. **गोपीनाथः** – पुरोनुवाक्यायामूर्ध्वज्ञुरासीनोऽनवानमिति न यजतीत्यनेन याज्याया एव ग्रहणात् ... वषट्कारान्तमूर्ध्वज्ञुता. **वाञ्छेश्वरः** – ऊर्ध्वज्ञुरूर्ध्वजानुरासीन उपविष्टः अनवानमर्धर्चविरामरहितं होता यजति याज्यां ब्रूते.

८. **मैसं** १.१०.९, **कासं** ३६.४ 'अनुयजति'; **शब्रा** २.४.४.२३ 'अग्ने वीहीत्यनु वषट्करोति'.

९. **मैसं** १.१०.९ 'दिग्भ्यो जुहोति ... प्राचीमुत्तमां जुहोति'; **शब्रा** २.४.४.२४ 'अथ दिशो व्याघारयति दिशः प्रदिश आदिशो विदिश उद्दिशो दिग्भ्यः स्वाहेति'; द्र. **हिश्रौ** ४.५. **गोपीनाथः** – यथा वसाहोमोद्रेकेणेत्यनेनानुपरिषेचनमुपस्थानं चात्रापि प्रापितम्.

१०. **तैब्रा** १.६.३ 'समुपहूय भक्षयन्ति'; **कासं** ३६.४ 'सर्व ऋत्विजः प्राश्नन्ति'.

११. **शब्रा** २.४.४.२५ 'उपहूत उपह्वयस्वेति'.

१२. **वाकासं** ३.९ 'वाजिनां वाजोऽवतु भक्षो अस्मान् रेतः सिक्तममृतं बलाय। विश्वे देवा अभि यत् संबभूवस्तन्मा धिनोतु प्रजया धनेन। वाज्यहं वाजिनस्योपहूत उपहूतस्य भक्षयामि'.

१३. **तैब्रा** १.६.३ 'यजमान उत्तमो भक्षयति'; **शब्रा** २.४.४.२५ 'प्रथमो यजमानो भक्षयति ... अथो अप्युत्तमः'.

१४. **गोपीनाथः** – सांवत्सरिकप्रयोगपक्षे श्वोभूते पौर्णमासेनेष्ट्वा उदवसायानुदवसाय वा वपेत्.

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१. मु–३–४ इत्यनयोरेकमेव सूत्रम् २. म १–२–°ब्रूहीति वा ३. म १–३–वाजिभ्यो ४. श्रौवा २, भां१, आ १–२–विषिच्यमानं वा ; म२– °माना ; म ३–°मानायां ५. मु– प्रतियजति ६. म–१०–११ इत्यनयोरेकमेव सूत्रम् ७. वैअ, म२– भक्षयति ८. वै, गो, मु–पौर्णमासेनेष्ट्वो° ९. इ.–जीवस; भां१–जीवसे १०. म १–३– दीर्घायुत्वाय वर्चस; म१– ते तनुम–दीर्घा° ; म २–ते तनुर्म–दीर्घा°; म३– ते तनूः दीर्घा° °भ्यानक्ति ११. वैश्रौवा, वैआ २, मु–परमेष्ट्यृतं

स्याहितं वैश्वानरस्य तेजसर्तेनास्य निवर्तये सत्येन परिवर्तये तपसास्यानुवर्तये शिवेना-स्योपवर्तये शग्मेनास्याभिवर्तये इति त्रेण्या शलल्येक्षुलाकया[1] वा[2] केशान् विनायन्[3] ।।१६।। लौहेन[4] क्षुरेणौदुम्बरेण केशान्[5] निवर्तयति[6] ।।१७।। वपति[6] श्मश्रूणि सर्वं वा वापयते ।।१८।। [३]

।। इति हिरण्यकेशिसूत्रे[7] पञ्चमप्रश्ने[8] प्रथमः पटलः ।।

ततश्चतुर्षु[9] मासेष्वाषाढ्यां श्रावण्यां[10] वा वरुणप्रघासैर्यजते ।।१।। तेषां[11] वैश्वदेवेन कल्पो व्याख्यातः ।।२।। द्वावाहवनीयावुभयत्रावापः[12] ।।३।। कृत्स्नमुत्तरे विहारे तन्त्रं क्रियते तथा दक्षिणे ।।४[13]।। अध्वर्युर्गार्हपत्यसंयुक्तानि ।।५।। यानि साधा-

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१६. **तैब्रा** १.५.६ 'त्रेण्या शलल्या निवर्तयेत'. **गोपीनाथः**– अयं छेदनमन्त्रः.

१७. **तैब्रा** १.५.६ 'लोहितायसेन निवर्तयते'; **शब्रा** २.६.४.५ 'लोहः क्षुरः. . . तेन परि-वर्तयते.' **वाञ्छेश्वरः** – लौहेन लोहविकारेण क्षुरेणौदुम्बरेण ताम्रेण केशान् निवर्तयति छिनत्ति । अत्रौदुम्बरेणेति विशेषणं लोहितायसेन निवर्तयत इति श्रुत्यनुसारात् ताम्रस्य केवलस्य वपनासामर्थ्यात् तन्मिश्रेण कालायसेन क्षुरं कृत्वा इक्षुशललीभ्यां गृहीतेन तेन क्षुरेण केशान् छिन्द्यादित्यर्थः.

१८. **तैब्रा** १.५.६ 'स श्मश्रूण्यग्रेऽवपत । अथोपपक्षौ । अथ केशान्'; **शब्रा** २.६.३.१७ 'तस्माद्वै परिवर्तयेत . . .यदपि सर्वाण्येव लोमानि वपेत । यद्वै त्रिः संवत्सरस्य यजते . . . तस्मान्नाद्रियेत परिवर्तयितुमिति'. **गोपीनाथः** – मूलसहिता यत्र छेद्यन्ते तद् वपनमित्युच्यते। श्मश्रूणि उपपक्षौ केशांश्चेत्येतत् सर्वं वापयत एव न तु केशानां निवर्तनम् इतरेषां वपनमिति विधिः । मूलं विना यत्र छेद्यन्ते तन्निवर्तनमित्युच्यते.

१. **तैब्रा** १.५.७.७ 'चतृषु चतृषु मासेषु निवर्तयेत'; **शब्रा** २.५.२.४ 'अथ यदेष एतैश्चतुर्थे मासि यजते'; **तांब्रा** १७.१३.७ 'ततश्चतुर्षु मासेषु वरुणप्रघासानां लोके द्विदिवः'. **वाञ्छेश्वरः**– चतुर्षु मासेष्वाषाढ्यामिति वचनात् नाधिकमासयुक्ते संवत्सरे चातुर्मास्यानि कार्याणि.

२. **वाञ्छेश्वरः** – तस्य वैश्वदेवेनेति वचनाद्दक्षिणविहारस्यापि वैश्वदेवतन्त्रम्.

३. **शब्रा** २.५.२.५ 'द्वे वेदी द्वावग्नी भवतः'.

५. **वाञ्छेश्वरः** – विहारभेदेन व्यवस्थामुक्त्वा गार्हपत्यसंयुक्ताङ्गविषये व्यवस्थामाह अध्वर्यु-र्गार्हपत्यसंयुक्तानि गार्हपत्यादौ क्रियमाणानि पत्नीसंयाजहोमादीनि.

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१. म १–२–शलल्येशलाक्या २. म३–वेक्षुकाण्डेन ३. श्रौबा २–वितायं; म१–वीरायां ता; म २–वीरा––तौ; म ३–विकायां ४. म १–२–ह्येन ५. म १–नी केशान्; म ३– नि केशान् ६. इ–निर्वपति; म १–२–वर्तयति वपति ; म३–वर्तयति वपन्ति ७. वैश्रौवा, भां १, श्रौबा१–हिरण्यकेशी° ; मु–सत्याषाढहिरण्यकेशि° ८. वैश्रौवा–पंचमे चातुर्मास्यप्रश्ने ९. श्रौबा २, इ, भां १, वा–ततश्चतृषु; म १, ३–ततश्च त्रिषु; म २–ततश्चस्त्रिषु ११. म १–३–श्रावणायां ११. इ–नास्ति १२. भां१– °वापं १३. मु–३–४ इत्यनयोरेकमेव सूत्रम्

रणानि ॥६॥ तन्त्रमङ्गानां हौत्रं तदध्वर्युः संप्रेष्यति ॥७॥ एकवदग्निसंयुक्तानि सामिधेनीष्वग्निप्रणयनेऽग्निसंमार्जने[1] च ॥८[2]॥ उभौ ब्रह्माणमामन्त्रयेते द्विवद्-ब्रह्मानुजानाति[3] ॥९॥ यत्राग्नी[4] प्रणेष्यन्तौ[5] भवतस्तस्मिन् देशे समे प्राची वेदी कुरुतः ॥१०॥ द्व्यङ्गुलेन त्र्यङ्गुलेन[6] चतुरङ्गुलेन[6] पृथमात्रेण[7] वा श्रोण्यंसेष्वसंभिन्ने भवतः ॥११[8]॥ यदध्वर्युः करोति तत् प्रतिप्रस्थाता करोति ॥१२॥ उत्तरे विहारेऽध्वर्युः कर्माणि करोति दक्षिणे प्रतिप्रस्थाता ॥१३॥ दक्षिणस्या[9] वेदेरुत्तरस्याः[10] श्रोणेरुत्त-रस्या वेदेर्दक्षिणमंसं स्फ्येनैकस्फ्यामनुसंभिनत्ति[11] ॥१४॥ समान उत्करो होता[12] ब्रह्माग्नीध्रश्च[13] ॥१५॥ अग्रेणोत्तरं विहारं प्रतिप्रस्थातोत्कराय संचरति ॥१६॥ [14]यत् प्रागुत्तरस्मात् परिग्राहात् तत् कृत्वोत्तरवेद्याः[14] कल्पेनोत्तरस्यामुत्तरवेदिं करोति ॥१७॥ उभयत्र[15] संभारेषु[16] पाशुकमग्निप्रणयनम् ॥१८॥ अग्नीनन्वा-धायामिक्षयोर्वत्सानपाकुरुतो मारुत्यै प्रतिप्रस्थाताऽध्वर्युर्वारुण्यै ॥१९[17]॥ सायंदोहस्या-

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६. **वाञ्छेश्वरः**– यान्यङ्गानि साधारणानि सकृदनुष्ठानेन विहारद्वयकर्तव्यप्रधानोपकारकाणी-त्यर्थः । तान्यध्वर्युः करोतीति शेषः.

८. **वाञ्छेश्वरः**– अग्निप्रतिपादकयुक्तानि एकवदेकवचनयुक्तानि प्रयोजनानीत्यर्थः । तदेव स्पष्टप्रतिपत्त्यर्थमाह सामिधेनीषु . . . .

९. **वाञ्छेश्वरः**– प्रकृतमनुसरामः । अध्वर्युः संप्रेष्यतीत्यस्यापवादमाह उभौ ब्रह्माणमामन्त्रयेते.

१०. **मैसं** १.१०.१३ 'समे प्राची भवतः'; **कासं** ३६.७ 'समे कार्ये'.

११. **तैब्रा** १.६.४ 'पृथमात्राद् वेदी असंभिन्ने भवतः'.

१२. **तैब्रा** १.६.५ 'यदेवाध्वर्युः करोति तत् प्रतिप्रस्थाता करोति'.

१४. **मैसं** १.१०.१३ 'एकस्फ्यां[12] पश्चादनुसंभिनत्ति', द्र. **कासं** ३६.७.

१७. **तैब्रा** १.६.४ 'उत्तरस्यां वेद्यामुत्तरवेदिमुपवपति'; द्र. **हिश्रौ** ४.१.

१८. द्र. **हिश्रौ** ४.२. **गोपीनाथः**– दक्षिणविहारे उत्तरवेदिप्रतिषेधात् यज्ञोत्पत्तौ प्रति-षिद्धे सर्वं प्रतिषिध्येतेत्येतस्मात् प्रतिषेधात् उत्तरवेदिनिवृत्तिवत् संभाराणामपि निवृत्तौ प्राप्तायां सत्यां संभाराणां प्रापणार्थम् उभयत्र संभारेषु पाशुकं प्रणयनमिति वचनम्. **वाञ्छेश्वरः**– उभयत्र विहारद्वयेऽप्याहवनीयायतनद्वयेऽपीत्यर्थः । संभारा ऊर्णास्तुकादय इत्यर्थः.

१९. **गोपीनाथः**– अग्नीनन्वाधायेति ल्यप्-प्रत्ययेन अग्न्यन्वाधानवत्सापाकरणयोः समानकर्तृत्वस्य अध्वर्याविव प्रतिप्रस्थातर्यपि तथात्वबोधनात्.

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१. अ–॰मार्जनैव २. मु–सूत्रद्वयं यथा–॰युक्तानि ॥ ॥ सामिधेनी॰ ३. म १–३–द्विर्ब्रह्मा॰ ४. म १–३–यत्राग्नि ५. श्रौबा १–प्रणेष्यतौ ६. म १–२–नास्ति ७. म १–३–प्रथमात्रेण ८. मु–१०–११ इत्यनयोरेकमेव सूत्रम् ९. म ३–दक्षिणस्यां १०. म १–३–नास्ति ११. श्रौबा १–स्फ्येनेकं॰ १२. 'एकस्या' इति मुद्रितपाठः १३. एवं बहुषु लिखितपुस्तकेषु; वै, मु–ब्रह्मा होताग्नीध्रश्च १४–१४. एवं सूत्रपुस्तकेषु; वै– उत्तरवेद्याः; म १–'यत्' नास्ति; म ३–यत् यत् प्रागु॰ १५. म ३–उत्तरत्रयस्सं॰ १६. एवं वै, गो, टि ; म १–२–संहाराः ; मु–संभाराः. १७. मु–सूत्रद्वयं यथा–॰न्वाधाय ॥ ॥ आमिक्षयो॰

वृता दधिनी[1] कुरुतः ॥२०॥ पात्रसँसादनकाले यथार्थं पात्राणि प्रयुङ्क्तः[2]॥२१॥ शमीमय्यः स्रुचो भवन्ति ॥२२[3]॥ [४]

। हिरण्मय्यो वा ॥१[3]॥ निर्वपणकालेऽध्वर्युः पञ्च संचराणि निरुप्यैन्द्राग्नमेकादशकपालं[4] निर्वपति ॥२॥ मारुत्यै मेष्यै प्रतिप्रस्थाता यवान् निर्वपति ॥३॥ अध्वर्युर्वारुणं मेषं निरुप्य कायमेककपालं निर्वपति ॥४॥ सर्वे वा यवा भवन्ति ॥५॥ प्रोक्षण्युद्रेकेण यवान्[5] संयुत्यावहन्ति[5] ॥६॥ ऐन्द्राग्नपर्यन्तेषूपहितेषु प्रतिप्रस्थाता दक्षिणार्धे गार्हपत्यस्यैकादश द्वादश वा कपालान्युपदधाति ॥७॥ अष्टौ मेषस्योपधायाध्वर्युः कायस्योपदधाति[6] ॥८॥ प्रातर्दोहस्यावृता प्रातर्दोहौ[7] दोहयतः ॥९॥ आमिक्षे कुरुतो यथा पुरस्तात् ॥१०॥ ऐन्द्राग्नपर्यन्तेष्वधिश्रितेषु[8] मेषप्रतिकृती[9] कुरुतो[10] मारुतीं मेषीं प्रतिप्रस्थाता करोत्यध्वर्युर्वारुणं[11] मेषम् ॥११॥ स्त्रीव्यञ्जनानि स्त्रियाः करोति[12] पुंव्यञ्जनानि[12] पुँसः ॥१२॥ एकादशसु द्वादशसु वा कपालेषु प्रतिप्रस्थाता मेषीमधिश्रयति ॥१३॥ अष्टसु मेषमधिश्रित्याध्वर्युः कायमेककपालमधिश्रयति ॥१४[13]॥ कुम्भीपाक्यौ वा मेषौ[14] भवतः[15] ॥१५॥ अन्येषां लौकिकानामामपेषाणामीषदुपतप्तानां यवानां करम्भपात्राणि कुरुतो यजमानः पत्नी च ॥१६॥

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२०. द्र. **हिश्रौ** १.४

२२. **मैसं** १.१०.१२, **कासं** ३६.६ 'शमीपर्णानि भवन्ति . . . कार्या एतस्य स्रुचः'.

१. **वाञ्छेश्वरः** – हिरण्मय्यो वा स्वर्णमय्यो वा स्रुचो भवन्तीत्यन्वयः.

२. **तैब्रा** १.६.४ 'एतद् ब्राह्मणान्येव पञ्च हवीँषि'; द्र. **हिश्रौ** ५.१.१४.

३–४. **तैसं** १.८.३ 'कायमेककपालम्'; **तैब्रा** १.६.४ 'मेषी च मेषश्च भवतः'; **शब्रा** २.५.२.१६ 'यवमयौ भवतः'.

६. **वाञ्छेश्वरः** – प्रोक्षणीशेषेण संयवनं च सर्वेषां यवमयत्वे अवघातसौकर्यार्थम्; अन्यथा यवानां कठिणतयावघातस्य सुकरत्वासंभवात्.

९. द्र. **हिश्रौ** ५.१.१८.

१०. द्र. **हिश्रौ** ५.१.१९-२०.

१५. **वाञ्छेश्वरः** – मेषश्च मेषी च मेषौ पुमान् स्त्रियेत्येकशेषः । भवत इत्यन्वयः.

१६. **तैब्रा** १.६.४ 'प्रतिपूरुषं करम्भपात्राणि'; **शब्रा** २.५.२.१४ 'अतुषानिव यवान् कृत्वा तानीषदिवोपतप्य तेषां करम्भपात्राणि कुर्वन्ति'; **मैसं** १.१०.११, **कासं** ३६.६

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१. म २–३–दधीनि २. म १–३–प्रयुङ्क्ते ३. मु–२१–२२ इत्यनयोः अग्रिमायाः कण्डिकायाः प्रथमस्य चैतेषां सूत्राणामेकमेव सूत्रम् ४. म १–कुरुते ऐन्द्राग्न° ५. वैश्रौबा, वैआ २–यवात्सं°; भां १–यवा सं°; श्रौबा२ –यवात्सं°; अ–यवान् संयुवत्या°; म १–यवान् संयुक्त्यावहति; म २–३–°वहति ६. म १–३–कायमुपदधाति ७. म १–२–प्रातर्दोहं ८. म ३–ऐन्द्राग्नपर्यन्तेषूपहितेषु प्रतिप्रस्थाता दक्षिणार्धे गार्हपत्येष्वधिश्रितेषु ९. श्रौबा२, वैश्रौबा, भां १, म १–२–°प्रकृती १०. मु– अत्र सूत्रच्छेद अवशिष्ट उत्तरस्य भागः ११. इ, बा, डे, भां २, म १–३– अध्वर्युर्वारुणं १२. म १–२–नास्ति १३. मु– १३–१४ इत्यनयोरेकमेव सूत्रम् १४. श्रौबा २, वैश्रौबा–मेषीमेषौ १५. म १–२ भवत्यतः

यावन्तो यजमानस्य[1] प्रेष्यामात्याः[1] सस्त्रीकास्तत एकाधिकानि ।।१७।। उत्तरं परिग्राहं परिगृह्य संप्रैषेण प्रतिपद्येते[2] ।।१८।। **आज्येन दध्ना चोदेहि** इति संप्रैषस्यान्तँ संनमतः[3] ।।१९[4]।। आषाढ्यां यथा[5] फाल्गुन्यामेवं पृषदाज्यं गृह्णीतः ।।२०।। श्रावण्यां[6] तु सकृदाज्यस्योपस्तीर्य द्विर्दधि गृहीत्वा द्विराज्येनाभिघारयतः[7] ।।२१।। उद्वासनप्रभृतीनि कर्माणि प्रतिपद्येते[8] ।।२२।। ऐन्द्राग्नपर्यन्तेष्वलंकृतेष्वनैडकीभिरूर्णाभिर्मेषप्रतिकृती[9] लोमशौ[10]कुरुतः ।।२३।। तास्वविद्यमानासु कुशोर्णा[10] निश्लेषयतः ।।२४[11]।। [12]मारुत्यां मेषमवदधाति वारुण्यां मेषीम् ।।२५।। [५]

उत्तरस्यां वेद्यामन्यानि हवीँषि सादयति दक्षिणायां मारुतीं करम्भपात्राणि च[12] ।।१।। आसाद्य[13] मेषप्रतिकृती[14] विपरिहरतः ।।२।। मारुत्यां मेषीमवदधाति वारुण्यां मेषम्।।३[15]।।तयोः परःशतानि परःसहस्राणि वा शमीपर्णकरीराण्युपवतः।।४।।

'आमपेषा भवन्ति'. **गोपीनाथः**– करम्भशब्देन शमीकरीराणि च उच्यन्ते याज्ञिकसंकेतात् तदाधारभूतानि पात्राणि करम्भपात्राणि संप्रदायात् दीपाकाराणि. **वाञ्छेश्वरः** – शमीपर्णमिश्राणि करीराणि करम्भः तद्धारणार्थानि पात्राणि.

१७. **मैसं १.१०.११, कासं ३६.६** 'एकमधि भवति'; **शब्रा २.५.२.१४** 'यावन्तो गृह्याः स्युः . . . एकेनातिरिक्तानि'. **गोपीनाथः** – सस्त्रीका अप्रत्तकन्यकाश्चोच्यन्ते.

२०. द्र. **हिश्रौ ५.२.४.**

२१. **मैसं १.१०.७** 'यदि प्रावृषि सकृदुपस्तृणीयाद् द्विरभिघारयेत्'.

२३. **तैब्रा १.६.४** 'लोमशौ भवतः'; **शब्रा २.५.२.१५** 'यद्यनैडकीरूर्णा विन्देत् ताः प्रणिज्य निश्लेषयेत्'.

२४. **शब्रा २.५.२.१५** 'यद्यु अनैडकीर्न विन्देदथो अपि कुशोर्णा एव स्युः'.

२५. **शब्रा २.५.२.१७** 'स उत्तरस्यामेव पयस्यां मेषीमवदधाति दक्षिणस्यां मेषम्'. **गोपीनाथः** – अवदधातीत्येकवचनाद् उभयोरवधानमध्वर्युकर्तृकमिति केचित्.

१. **तैब्रा १.६.५** 'उत्तरस्यां वेद्यामन्यानि हवीँषि सादयति दक्षिणायां मारुतीम्'.

२. **शब्रा २.५.२.३६** 'पयस्याभ्यां प्रचरिष्यन्तो विपरिहरतः'.

३. **शब्रा २.५.२.३६** 'स यो मेषो भवति मारुत्यां तं वारुण्यामवदधाति या मेषी भवति वारुण्यां तां मारुत्यामवदधाति'.

४. **तैब्रा १.६.४** 'शमीपर्णान्युपवपति . . . यत् परःशतानि'; **मैसं १.१०.१२, कासं ३६.६** 'परःशतानि कार्याणि. . .परःसहस्राणि कार्याणि'; **शब्रा २.५.२.११-१२** 'तयोरुभयोरेव करीराण्यावपति . . . शमीपलाशानि'.

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१. म १–३–यजमानस्यामात्याः २. एवं श्रौबा१, अ, इ, बा, डे, म ३; म १–प्रतिपाद्यते; म २–प्रतिपाद्येते; वै, मु– प्रतिपद्यते ३. म३–नमतः ४. मु– १८–१९ इत्यनयोरेकमेव सूत्रम् ५. श्रौबा१, डे, भां२–नास्ति ६. म १–२–श्रवणायां; म ३–श्रावणायां ७. एवं बहुषु लिखितपुस्तकेषु; वैआ १, वैअ, मु–सकृदाज्येना° ८. एवं बहुषु लिखितपुस्तकेषु; मु–प्रतिपद्यते ९. श्रौबा२, भां १–°प्रकृती; वैश्रौबा, म १–२–°प्रकृति १०–१०. एवं बहुषु लिखितपुस्तकेषु; श्रौबा २–कुरुतः–स्तास्व°; म १–कुरुतः तास्तास्वाज्येनाभिघारयत उद्वासनप्रथ्यमानासु कृशोर्णा; मु–कुरुतस्तास्तास्ववि° ११. मु–२३–२४ इत्यनयोरेकमेव सूत्रम् १२–१२. म १–२–नास्ति १३. म १–२–चाद्य; म ३–अत्र १४. श्रौबा१, भां १, वैश्रौबा, म १–२– °प्रकृती १५. मु–२–३ इत्यनयोरेकमेव सूत्रम्

करम्भपात्रेषु चावपति[1] ।।५[2]।। निर्मन्थ्यस्यावृता निर्मन्थ्येन प्रचरतः ।।६।। वेदं निधाय सामिधेनीभ्यः संप्रेष्यति ।।७।। संमृष्ट[3] उत्तरेऽग्नावसंमृष्टे दक्षिणे[4] प्रतिप्रस्थाता पत्नीं पृच्छति **पत्नि[5] कति ते जाराः[6]** इति ।।८।। सा यावतः प्रब्रूयात्[7] **तान् वरुणो गृह्णातु** इति निर्दिशति ।।९।। यज्जारँ सन्तं न प्रब्रूयात् प्रियं ज्ञातिँ रुन्ध्यात् ।।१०[8]।। **प्रघास्यान् हवामहे** इति प्रतिप्रस्थाता पत्नीमुदानयति ।।११।। ऐषीके शूर्पे करम्भपात्राण्युप्तानि[9] पत्नी[10] शीर्षन्नधि निधायान्तरा वेदी[11] गत्वाग्रेण दक्षिणमग्निं प्रत्यञ्चाववतिष्ठेते[12] यजमानः पत्नी च ।।१२।। **मो षू णः** इति यजमानः पुरोनुवाक्यामन्वाह **यद् ग्रामे** इत्युभौ संनिगद्य[13] शूर्पेण दक्षिणेऽग्नौ जुहुतः ।।१३।। अध्वर्युर्वा जुहोत्यन्वारभेते इतरौ ।।१४।। **अक्रन् कर्म कर्मकृतः** इति विपरायन्तौ जपतः ।।१५।।

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५. **गोपीनाथः** – सूत्रे आवपतीत्येकवचनादध्वर्युरेव करम्भपात्रेष्वावपति क्षिपति. **वाञ्छेश्वरः** – करम्भपात्रेषु च शमीपर्णकरीराण्यावपति प्रतिप्रस्थाता.

६. **शब्रा** २.५.२.१९ 'आसाद्य हवीँष्यग्निं मन्थति'; द्र. **हिश्रौ** ५.२.९. **वाञ्छेश्वरः** – अग्नये मथ्यमानायानुब्रूहीत्येव संप्रैष इति केचित् संप्रैषकार्यानुवचनस्य होतृकर्तव्यतयाऽनुब्रूहीत्येकवचनसंभवेऽपि अग्निभ्यां मथ्यमानायानुब्रूहीति द्विवचनस्यावश्यकत्वादित्यन्ये.

७. **गोपीनाथः** – अध्वर्युप्रतिप्रस्थातारौ वेदं निधत्तः । अग्नये समिध्यमानायानुब्रूहीत्यध्वर्युरेव.

८. **तैब्रा** १.६.५ 'पत्नीं वाचयति'; **शब्रा** २.५.२.२० 'अथ प्रतिप्रस्थाता... पत्नीमुदानेष्यन् पृच्छति केन चरसि इति'.

९. **तैब्रा** १.६.५ 'निर्दिश्यैवैनं वरुणपाशेन ग्राहयति'. **गोपीनाथः** – तान् वरुणो गृह्णात्वित्यस्य निर्देशस्य अध्वर्युकर्तृत्वमेव । अग्रे पुनः प्रतिप्रस्थातुर्ग्रहणात् । जारासत्वे जारा न सन्तीति ब्रूयात् तदा तानिति नास्ति.

१०. **तैब्रा** १.६.५ 'यज्जारँ सन्तं न प्रब्रूयात् प्रियं ज्ञातिँ रुन्ध्यात्'.

११. **तैब्रा** १.६.५ 'प्रघास्यान् हवामह इति पत्नीमुदानयति'.

१२. **तैब्रा** १.६.५ 'शीर्षन्नधि निधाय जुहोति'; **मैसं** १.१०.११, **कासं** ३६.६ 'पुरस्तात् प्रत्यञ्चौ तिष्ठन्तौ जुहुतः'.

१३. **तैब्रा** १.६.५ 'यत् पत्नी पुरोनुवाक्यामनुब्रूयात्... यजमानोऽन्वाह ...उभौ याज्याम् ...दक्षिणेऽग्नौ जुहोति... शूर्पेण जुहोति'. **वाञ्छेश्वरः** – जुहुतः पत्नीशीर्षस्थान्यपि करम्भपात्राणि कानिचिद् यजमानो गृहीत्वा जुहुयात् । अवशिष्टानि च पत्नी स्वयं जुहुयादित्यर्थः.

१४. **गोपीनाथः** – अयं शाखान्तरीयः पक्षः परंतु ब्राह्मणे (**तैब्रा** १.६.५) जुहोतीत्येकवचनेन अध्वर्युरेव करम्भपात्राणि जुहोतीति विधिर्निर्दिष्टः.

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१. वैअ–वाचयति २. मु–४–५ इत्यनयोरेकमेव सूत्रम् ३. भां१–संमृष्टम्; आ२–संसृष्ट ४. इ–च दक्षिणेन; भां १–दक्षिणेन; वैश्रौवा–दक्षिणे च ५. इ, भां २, आ १–२, म १–३–पत्नी ६. म१–चारभ्य; म२–जारान्य ७. म १–३–प्रतिब्रूयात् ८. मु–८–१० इत्येषामेकमेव सूत्रम् ९. म १–२–°पात्राणि भ्योप्तानि; म ३–°त्राण्योप्तानि १०. वैश्रौवा, म २–नास्ति ११. म१–२–वेदिं १२. म१–°वपितिष्ठते ; म २–°वपतिष्ठेते १३. म१–२–संनिगद्येण

संमार्ष्टि[1] दक्षिणमग्निम् ॥१६॥ ऐन्द्राग्नपर्यन्तैः प्रचरिते[2] ॥१७॥ प्रतिप्रस्थाता मारुत्याः पूर्वेण सहावदानेन कृत्स्नां मेषीमवद्यत्युत्तरेण शमीपर्णकरीराणि ॥१८॥ अध्वर्युर्वारुण्याः पूर्वेण सहावदानेन कृत्स्नं मेषमवद्यत्युत्तरेण शमीपर्णकरीराणि ॥१९॥ **कायानुब्रूहि कं यज** इति ॥२०[3]॥ [६]

एककपाले संप्रेष्यति ॥१[3]॥ **नभश्च नभस्यश्च** इति चतुर्भिर्मासनामभिरेककपालमभिजुहोति **नभसे स्वाहा नभस्याय स्वाहा** इति वा ॥२॥ **परिवत्सरीणाँ स्वस्तिमाशास्ते दिव्यं[4] धामाशास्ते[4]** इति सूक्तवाकस्याशीष्षु[5] होतानुवर्तयति ॥३॥ प्रहृतेषु परिधिषु सँस्रावेणाभिहुत्य वाजिनेन चरतो[6] यथा पुरस्तात् ॥४[7]॥ **यन्मे रेतः प्रसिच्यते यन्म आजायते पुनः । यद्वा मे प्रतितिष्ठति तेन मा[8] वाजिनं कुरु तेन सुप्रजसं[9] कुरु[9] तस्य ते वाजिन् वाजिभिर्भक्षंकृतस्य मधुमत उपहूतस्योपहूतो भक्षयामि** इति दक्षिणे विहारे भक्षयन्ति ॥५॥ **आ मा विशन्त्विन्दव आ गल्गा[10] धमनीनाम् । रसेन मे रसं पृण तस्य ते वाजिन् वाजिभिर्भक्षंकृतस्य मधुमत उपहूतस्योपहूतो भक्षयामि** इत्युत्तरे ॥६॥ सँस्थाप्य वारुण्या[11] निष्कासेन[11] तुषैश्चावभृथमवयन्ति[12] ॥७॥ तस्य सौमिकेनावभृथेन[13] कल्पो व्याख्यातः ॥८[14]॥ न साम गीयते

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१६. **मैसं** १.१०.१२ 'यदा पात्राणि जुह्वत्यथाग्निँ संमार्ष्टि'; **कासं** ३६.६ 'पात्राणि हुत्वाग्निं संमार्ष्टि'.

१८. **शब्रा** २.५.२.३८ 'प्रतिप्रस्थाताथास्यै मारुत्यै पयस्यायै द्विरवद्यति । सोऽन्यतरेणावदानेन सह मेषीमवदधाति'.

१९. **शब्रा** २.५.२.३७ 'अथाध्वर्युः ...वारुण्यै पयस्यायै द्विरवद्यति । सोऽन्यतरेणावदानेन सह मेषमवदधाति'.

२०. **वाञ्छेश्वरः**– कं यजेत्येककपाले संप्रेष्यतीत्यग्रेणान्वयः.

२. **तैसं** १.४.१४ 'नभश्च नभस्यश्चेषश्चोर्जश्च'; **कासं** १.६.३ 'हुत्वाभिजुहोति'. **मैसं** १.३.१६ 'नभसे त्वा नभस्याय त्वा'; द्र. **कासं** ४.७, **वासं** ७.३०.

३. **तैब्रा** १.४.१० 'परिवत्सरीणाँ स्वस्तिमाशास्त इत्याशासीत'.

४. द्र. **हिश्रौ** ५.३.२. **वाञ्छेश्वरः** – प्रहृतेषु इत्यादि प्रयोगसंधानार्थमेतत्.

७. **तैब्रा** १.६.५ 'तुषैश्च निष्कासेन चावभृथमवैति'; **मैसं** १.१०.१३ 'यन्निष्काषेणावभृथमभ्यवयन्ति'. **वाञ्छेश्वरः** – संस्थाप्येति वचनं प्रणीताननयनान्तप्रयोगसमाप्तिद्योतनार्थम्.

८. द्र. **हिश्रौ** ९.५.

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१. भां१–सन्निमार्ष्टि २. श्रौबा१, भां १–प्रचरति ते; वैअ, टि–प्रचरितैः; म१–प्रतिऋचीते; म२–प्रतिरिचीते ३. मु–इदं सूत्रम् अग्रिमायाः कण्डिकायाः प्रथमं चेत्यनयोरेकमेव सूत्रम् ४. एवं सूत्रपुस्तकेषु; वै, मु–नास्ति ५. एवं केषुचिल्लिखितपुस्तकेषु; श्रौबा१, वैश्रौबा–°शीष्पु; इ–°शिष्पु; भां२–°शिष्पु; बा–°शीःष्षु; म १–°कस्या; वैआ१, मु–°शीःपु ६. एवं श्रौबा१, इ, अ, डे, म१–३, गो; मु–प्रचरतः ७. मु–सूत्रद्वयं यथा–प्रचरतः ॥ ॥ यथा ८. म १–मे ९. अ–नास्ति १०. इ–गल्दा; भां १, म ३–गल्गा; भां २–गल्सा; म१–गल्फा; म २–गल्था ११. वैआ २, टि–वारुण्यामिक्षानिष्कासेन १२. भां१–°वभृतार्थमवयन्ति १३. म १–सौमिकेना; म ३–सौमिकानाव° १४. मु–७–८ इत्यनयोरेकमेव सूत्रम्

।।९।। तूष्णीमेव परेत्य[1] ।।१०।। वारुणस्य धर्मेण निष्कासं प्रतिपाद्य तुषानृजीषकल्पेन[2] प्रतिपादयति ।।११।। अवभृथादुदेत्य वाससी यस्मै कामयेते तस्मै दत्तः ।।१२।। श्वोभूते पौर्णमास्येष्ट्वोदवसायानुदवसाय[3] वा **प्रसूता[4] देवेन सवित्रा** इत्युन्दति[5] ।।१३।। **यद् घर्मः पर्यवर्तयदन्तान् पृथिव्या दिवोऽग्निरीशान ओजसा वरुणो धीतिभिः सहेन्द्रो मरुद्भिः[6] सखिभिः सहाग्निस्तिग्मेन शोचिषा** इति निवर्तनं वापनं[7] यथा पुरस्तात् ।।१४।। [७]

।। इति हिरण्यकेशिसूत्रे[8] पञ्चमप्रश्ने[9] द्वितीयः पटलः ।।

ततश्चतुर्षु[10] मासेषु कार्तिक्यां मार्गशीर्ष्यां वा द्व्यहं[1] साकमेधैर्यजते ।।१।। अग्नयेऽनीकवते पुरोडाशमष्टकपालं निर्वपति साकं[2] सूर्येणोद्यता । साकं[11] रश्मिभिः प्रचरन्तीत्येकेषाम् ।।२।। मरुद्भ्यः सान्तपनेभ्यो मध्यन्दिने चरुम् । न[12] बर्हिरनुप्रहरतीत्येकेषाम् ।।३।। अपराह्णे गृहमेधीयाय वत्सानपाकरोति यावन्तो यजमा-

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९. **शब्रा २.५.२.४९** 'तत्र न साम गीयते'. **गोपीनाथः** – यदि निषेधो न क्रियते तदा 'सामवेदेनोद्गाता' (**हिश्रौ १.१**) इति परिभाषासूत्रात् उद्गातुर्वरणं प्रसज्यते । 'सर्वत्रानादेशे परिसामानि प्रस्तोता गायेत् स्वाध्यायवत्स्वासु तृचापत्तीनि तृचेषु त्रिरितराणि' (**लाटचाश्रौ १.५.१-२**) इति छन्दोगसूत्रात् प्रस्तोता वा प्रसज्येत । तत्प्रसक्तौ 'तस्माच्चातुर्मास्यानां यज्ञक्रतोः पञ्चर्त्विजः' (**तैब्रा २.३.६:२**) इति पञ्चत्वसंख्या व्याहन्येत । अतः सामगाननिषेधः कृतः.

१०. **शब्रा २.५.२.४९** 'तूष्णीमेवेत्याभ्यवेत्योपमारयति'.

१२. **शब्रा २.५.२.४७** 'कामं हैते यस्मै कामयेत तस्मै दद्यात्'.

१३. द्र. **हिश्रौ ५.३.१५**.

१४. द्र. **हिश्रौ ५.३.१६**.

१. **शब्रा २.५.३.१** 'अथैतैः साकमेधैः . . . एतैश्चतुर्थे मासि यजते . . . स वै द्व्यहमनूचीनाहं यजते'; **तांब्रा १७.१३.१२** 'ततश्चतुर्षु मासेषु साकमेधानां लोके त्रिरात्रः'.

२. **तैसं १.८.४** 'अग्नयेऽनीकवते पुरोडाशमष्टाकपालं निर्वपति साकं सूर्येणोद्यता'; **मैसं १.१०.१, कासं ९.५** 'अग्नयेऽनीकवते प्रातरष्टाकपालः'. **गोपीनाथः** –निर्वापशब्देन निर्वापः प्रचारो वा.

३. **तैसं १.८.४** 'मरुद्भ्यः सान्तपनेभ्यो मध्यन्दिने चरुम्'. **गोपीनाथः** – अनीकवतेष्टौ यदि बर्हिर्न प्रहृतं तदा गृहमेधीयान्तं नैव प्रहरणम् । यदा तु प्रहृतं तदात्र प्रहरणे विकल्पः । यदा तु अस्यामिष्टौ प्रहृतं तदा गृहमेधीयेष्टौ बर्हिरेव न.

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१. म१–३–परीत्य २. एवं बहुषु लिखितपुस्तकेषु; म१–तुषानुजुष°; वैआ १–२, गो, मु–°जीषधर्मेण ३. वैअ–पौर्णमासेष्ट्वो°; म ३–पौर्णमासीमिष्ट्वो°; मु–पौर्णमासेनेष्ट्वो° ४. म १–३–प्रसूतो; वैआ २, टि–प्रसूतेत्यादि ५. टि–°न्दन्ति ६. भां २–नास्ति ७. श्रौबा २–वा वपनं ८. एवं श्रौबा १–२, इ. अ, डे; भां १, बा–हिरण्यकेकेशीसूत्रे; मु–सत्याषाढहिरण्य° ९. श्रौबा१–पंचमस्य १०. श्रौबा२, इ, भां १, बा, आ १–२–°चतृषु; म १–२–ततश्च त्रिषु ११. म १–३– साकं सूर्यस्य १२. भां २–नास्ति

नस्य । अयजुष्केण वत्सानपाकरोतीत्येकेषाम् ।।४[1]।। सायँ हुतेऽग्निहोत्रे गृहमेधीयस्य तन्त्रं प्रक्रमयति ।।५।। तत्र[2] यावत् क्रियते तद्[3] व्याख्यास्यामः ।।६।। अग्नीनन्वाधाय वेदं कृत्वाग्नीन् परिस्तीर्य पाणी प्रक्षाल्योलपराजीँ[4] स्तीर्त्वा[4] यथार्थं पात्राणि प्रयुनक्ति ।।७।। कुम्भीं[5] तिस्रश्च पात्रीः[6] ।।८।। निर्वपणकाले[7] मरुद्भ्यो गृहमेधिभ्यः प्रभूतान् व्रीहीन् निर्वपति यावत् पयो मन्यते ।।९।। पवित्रे[8] गां दोहयति ।।१०।। न[9] तण्डुलानुत्पुनाति यजुरुत्पूतेनैतेन[10] पयसा श्रपयतीत्येकेषाम् ।।११।। दक्षिणाग्नौ प्रतिवेशमोदनं पचति ।।१२।। स्फ्यमादाय स्तीर्णाया वेदेर्लोमभ्योऽधि स्तम्बयजुर्हरति ।।१३।। उत्तरं परिग्राहं परिगृह्य संप्रैषेण प्रतिपद्यते ।।१४।। यदन्यदिध्माबर्हिषः[11] पत्नीसंनहनाच्च तत्[12] संप्रेष्यति[13] ।।१५।। यत् प्रागाज्यग्रहणात् तत् कृत्वा ध्रुवायामेव गृह्णाति ।।१६।। प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्य वेदिं प्रोक्ष्य[14] प्रोक्षण्यवशेषं[15]

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४. **तैसं** १.८.४ 'मरुद्भ्यो गृहमेधिभ्यः सर्वासां दुग्धे'; **शब्रा** २.५.३.४ 'शाखया वत्सानपाकृत्य'. **गोपीनाथः** – यजमानस्य सर्वान् वत्सानपाकरोति. **वाञ्छेश्वरः** – यजमानस्य यावन्तो वत्सास्तान् सर्वानपाकरोतीत्यन्वयः.

५. **तैसं** १.८.४ 'सायं चरुम्'. **गोपीनाथः** – तन्त्रशब्देन कर्मकलाप उच्यते.

६. **गोपीनाथः** – तत्र यावत् क्रियते तद् व्याख्यास्याम इत्येतावतैव सिद्धे तन्त्रं प्रक्रमयतीत्यधिकवचनमध्वर्युविषय एवास्मिन् कर्मण्यपूर्वत्वं न होतुर्विषय इत्येतादृशार्थं ज्ञापयितुम्.

९. **तैसं** १.८.४ 'मरुद्भ्यो गृहमेधिभ्यः'.

१०. **शब्रा** २.५.३.४ 'पवित्रवति सन्दोह्य तं चरुं श्रपयति'. **गोपीनाथः** – शाखापवित्रं कुम्भ्यां प्रागग्रं निदधाति। पवित्रेण गां दोहयतीति पवित्रदोहशब्दाभ्यामितरधर्माणां परिसंख्यानां निवृत्तिः.

११. **वाञ्छेश्वरः** – यजुरुत्पूतेन समन्त्रकोत्पवनसंस्कृतेन एतेन पूर्वसूत्रोक्तसर्वगवां दुग्धेन श्रपयतीत्येकेषां मतं स्वमते पयसोऽप्युत्पवनं नास्तीत्याशयः.

१२. **तैब्रा** १.६.७ 'प्रतिवेशं पचेयुः'; **कासं** ३६.९ 'अपि प्रतिवेशमोदनं पचेत'.
गोपीनाथः – दक्षिणाग्नौ प्रतिवेशमोदनं पत्नी तूष्णीं पचति। गृहस्य यदग्रतो गृहान्तरं स प्रतिवेशः तत्सादृश्याद् गार्हपत्यस्याहवनीयस्य च दक्षिणाग्निः प्रतिवेशः तत्र पच्यमान ओदनो गृहमेधीयस्य प्रतिवेशः इत्युपचर्यते. **वाञ्छेश्वरः** – गृहस्याग्रभागे यत् गृहान्तरं तत् प्रतिवेश इत्युच्यते तत्सादृश्याद् गार्हपत्याहवनीययोर्दक्षिणाग्निः प्रतिवेश इत्युच्यते। पत्नीप्राशनार्थं तत्र पच्यमान ओदनो गृहमेधीयस्य प्रतिवेश इत्यर्थः.

१३. **शब्रा** २.५.३.५ 'सैव स्तीर्णा वेदिर्भवति या मरुद्भ्यः सान्तपनेभ्यः'. **गोपीनाथः** – वेदेः स्तीर्णत्वपक्षे न वेदिसंमार्जनम्.

१५. **तैब्रा** १.६.६ 'यन्नेध्माबर्हिर्भवति'.

१६. **तैब्रा** १.६.६ 'न प्रयाजा इज्यन्ते नानूयाजाः'.

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१. मु–२–४ इत्येषामेकमेव सूत्रम् २. भां १–यत्र ३. भां१, म१–तावद् ४. वैश्रौबा, म १–३–ँजीस्तीर्त्वा ५. म३–कुम्भी ६. इ–पात्रीं; म १, ३–पात्रो; म २–पात्रीयो ७. वै, टि–नास्ति ८. एवं म १–३; मु–पवित्रेण ९. म १–नास्ति १०. एवं श्रौबा १–२, भां १, अ, डे, आ १–२; भां २– °त्पूतेनैवतेनैव; म १–३–ँत्पूतैनैकेन; वै, मु–ँत्पूतेनैव ११. म ३–अन्यदिध्मा° १२. म १– नास्ति १३. इ–प्रेष्यति १४. वैअ, वैआ१–नास्ति १५. वैअ, वैआ१–२, गो–प्रोक्षणीशेषं; म १–प्रोक्षाण्यवशेषं; मु–प्रोक्षणावशेषं

निनीय पवित्रे अपिसृज्य[1] ध्रुवाँ स्रुवं च सादयति ।।१७।। **एषासदत्**[2] इति[2] मन्त्रँ संनमति ।।१८।। **विष्णवसि वैष्णवं धाम**[3] **प्राजापत्यम्** इत्याज्यमभिमन्त्रयते ।।१९।।

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यदानीकवतस्य[4] बर्हिस्तत् सान्तपनीयस्य[5] तद् गृहमेधीयस्य तत् स्तीर्णमेवेत्येकेषाम् ।।१।। उद्वासनप्रभृतीनि कर्माणि प्रतिपद्यते ।।२।। शृतस्य हविषः शरमुध्दृत्य प्रज्ञातं निधाय ।।३।। पात्रीषूपस्तीर्य[6] त्रीनोदनानुध्दृत्यानिष्कासितां[7] कुम्भीं निदधाति ।।४[8]।। अनिमृष्टं[9] दर्व्युदायुवनमवधाय[10] ।।५।। अभिघार्योत्पूयालंकृत्यौदनानासादयति[11]।।६।। ओदासु देवतास्वग्निमुपवाज्याज्यभागाभ्यां[12] प्रचर्य ।।७।। जुह्वामुपस्तीर्य सर्वेभ्य ओदनेभ्यः[13] समवदायाभिघार्य **मरुद्भ्यो गृहमेधिभ्योऽनुब्रूहि मरुतो गृहमेधिनो यज** इति संप्रेष्यति ।।८।। स्विष्टकृत् प्राशित्रमिडा च क्रियते[14] ।।९।। प्राशितायाममात्येभ्य ओदनानुपहरन्ति[15] ये हविर्भोजना भवन्ति ।।१०[16]।।

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१७. **शब्रा** २.५.३.६ 'स्रुवं च स्रुचं चासादयति'.

१. **वाञ्छेश्वरः** – तच्च बर्हिस्तीर्णमेव वेद्यां स्तृतमेव न तु तत्तदिष्टचनन्तरं निष्कास्य पुनस्तृतमित्येकेषां मतम्. 'स्तीर्णाया वेदेः' (**हिश्रौ** ५.८.१३) इति वचनेन 'तस्तीर्णमेव' इति सूत्रकाराणामेव स्वीयं मतं कथम् 'एकेषाम्' इत्युक्तमस्मिन् सूत्रे.

४. **तैब्रा** १.६.७ 'इन्द्राय निष्कासं निदध्यात्'; **शब्रा** २.५.३.१६ 'अथैतामनिरशितां कुम्भीमपिधाय निदधाति'. **वाञ्छेश्वरः** – पात्रत्रयेऽप्योदनभागत्रयमुध्दृत्यानिष्कासितां निष्कासेन शेषेण रहितां कुम्भीं चरुपात्रं निदधाति.

६. **शब्रा** २.५.३.६ 'अथैता ओदनावासादयति'. **वाञ्छेश्वरः** – तंडुलानामनुत्पूतत्वाद् ओदनानामेवोत्पवनं कुर्यादित्यर्थः.

७. **तैब्रा** १.६.६ 'न सामिधेनीरन्वाह. . .आज्यभागौ यजति'.

८. **तैब्रा** १.६.६ 'मरुतो गृहमेधिनो यजति'; **शब्रा** २.५.३.९ 'मरुद्भ्यो गृहमेधिभ्योऽनु ब्रूहि . . . मरुतो गृहमेधिनो यज'.

९. **तैब्रा** १.६.६ 'अग्निँ स्विष्टकृतं यजति'; **मैसं** १.१०.१५ 'इडामुपह्वयन्ते'.

१०. **शब्रा** २.५.३.१६ 'उपहूय प्राश्नन्ति । यावन्तो गृह्या हविरुच्छिष्टाशाः स्युस्तावन्तः प्राश्नीयात्'.

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१. म १, ३– अविसृज्य; म २–विसृज्य   २. वैअ, म १–२–°सदिति; म ३–एषसदतामिति   ३. म३– धामासि   ४. म १–२–यदनीक°   ५. श्रौबा २, इ, भां १, आ १–२, म १–३, टि–सांतपनस्य   ६. म ३– वा त्रिषूपस्तीर्य   ७. एवं श्रौबा १–२, इ, भां १, बा, अ, डे, आ १–२; भां २–°ध्दृत्यात्यनिनिष्का°; म १–२–°ध्दृत्यनिष्कसितां; म ३–°ध्दृत्यनिष्कृपितां; वै, गो, मु–°द्धरति निष्का°   ८. मु–सूत्रद्वयं यथा–°द्धरति ।। ।। निष्कासितां   ९. म २–अनिर्मृष्टं   १०. म१–चर्वोदनं दर्वीदायुवनंवदाय; म २–३–दर्व्योदनं दर्व्युदायुवनमवदाय   ११. म १–३–°दनान्यासादयतीति   १२. भां२–°ग्निमुखवाज्यभागाभ्यां°; म १–°ग्नीध्रपवाज्या°; म २–°ग्नीमुप°   १३. वै, टि–नास्ति   १४. एवं बहुषु लिखितपुस्तकेषु; भां१, श्रौबा २, आ १–२, मु–त्रियन्ते   १५. म १–°नुपवहन्ति   १६. मु–९–१० इत्यनयोरेकमेव सूत्रम्

प्रतिवेशपक्वस्य पत्न्यश्नाति ।।११।। इडान्तो गृहमेधीयः संतिष्ठते ।।१२।। आञ्जतेऽ-भ्यञ्जतेऽनु[1] वत्सान् वासयन्ति ।।१३।। प्रतिवेशाश्च पचन्ते ।।१४।। गाश्च घ्नते ।।१५।। सुहिता[2] एतां रात्रिं वसन्ति प्रतीता[3] अनर्वातिमुखिनः[3] ।।१६।। पराचीन-रात्रेऽभिवान्यवत्साया[4] अग्निहोत्र्याश्च[4] वत्सौ बध्नाति ।।१७।। पुरा प्रातरग्नि-होत्रात् पूर्णदर्व्येण[5] चरन्ति[6] ।।१८।। दर्व्यामुपस्तीर्य शरनिष्कासस्य[7] दर्वीं पूरयित्वा निमृष्टं[8] दर्व्युदायुवनमवदायाभिघार्य[9] ।।१९।। **पूर्णा दर्वि** इत्यनुद्रुत्यर्षभमाहूय **देहि मे** इति तस्य[10] रवते[10] गार्हपत्ये जुहोति ।।२०।। यदृषभो न रुयाद्[11] ब्रह्माणमामन्त्र्य तेनानुज्ञातो जुहुयात् ।।२१।। मरुद्भ्यः क्रीडिभ्यः पुरोडाशं सप्तकपालं निर्वपति साकं सूर्येणोद्यता । साकं रश्मिभिः प्रचरन्तीत्येकेषाम् ।।२२।। [९]

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११. **तैब्रा** १.६.७ 'यत् पत्नी गृहमेधीयस्याश्नीयात् . . . यन्नाश्नीयात् . . . प्रतिवेशं पचेयुः तस्याश्नीयात्'. द्र. **हिश्रौ** ५.८.१२.

१२. **तैब्रा** १.६.६ 'इडान्तो भवति'.

१३. **तैब्रा** १.६.७ 'आञ्जतेऽभ्यञ्जते । अनुवत्सान् वासयन्ति'.

१४. **तैब्रा** १.६.७ 'आशिता भवन्ति'. **गोपीनाथः** – बहुवचनं व्यञ्जनपरम्. **वाञ्छेश्वरः** – प्रतिवेशाश्च प्रतिवेशे महानसे विद्यमानाः पाचकाः प्रतिवेशाः तेऽपि सर्वेषाममा (त्या) दीनां मृ(मि)ष्टान्नभोजनार्थं यथाकामं भक्ष्यादीनि कुर्वन्तीत्यर्थः

१५. **गोपीनाथः** – गाश्च घ्नत इति युगान्तरविषयं न कलौ युगे धर्मशास्त्रस्य निषेधात्.

१६. **वाञ्छेश्वरः**–अर्वातिशब्दो वेदे दारिद्र्यपरत्वान्मुखशब्देन तत्कार्यं वचनं लक्ष्यते । न विद्यते अर्वातिर्येषां तानि अनवर्तीनि तादृशानि मुखानि येषां ते अनर्वातिमुखिनः दारिद्र्ययुक्तवचन-रहिताः परित्यक्तकार्पण्यवादा इत्यर्थः.

१८. **शब्रा** २.५.३.१७ 'अथ प्रातर्हुते वाहुते यतरथा कामयते'.

१९. **मैसं** १.१०.१६ 'यद्दर्व्या जुहोति'; **शब्रा** २.५.३.१७ 'दर्व्योपहन्ति'. **गोपीनाथः** – शरं निष्कासं च दर्व्यामवधाय निमृष्टं दर्व्युदायुवनलेपं चावधाय. **वाञ्छेश्वरः**–शरनिष्कासस्य तृतीयार्थे षष्ठी । शरेण पूर्वोक्तेन निष्कासेन स्थालीदर्व्युदायुवनलेपेन दर्वीं पूरयित्वा.

२०. **तैब्रा** १.६.७ 'गार्हपत्ये जुहोति. . .ऋषभमाह्वयति'; **शब्रा** २.५.३.१७-१८ 'पूर्णा दर्वि. . . इति यथा पुरोनुवाक्यैवमेषा. . . . स यदि रुयात्. . . .स जुहोति देहि मे. . . . स्वाहेति'.

२१. **शब्रा** २.५.३.१८ 'यद्यु न रुयाद् ब्राह्मण एव दक्षिणत आसीनो ब्रूयात् जुहुधीति'.

२२. **तैसं** १.८.४ 'मरुद्भ्यः क्रीडिभ्यः पुरोडाशं सप्तकपालं निर्वपति साकं सूर्येणोद्यता'; **मैसं** १.१०.१ 'मरुद्भ्यः क्रीडिभ्यः साकं रश्मिभिः'; **मैसं** १.१०.१६, **कासं** ३६.१० 'साकं रश्मिभिः प्रचरन्ति'.

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१. म ३–आंजतेऽनु २. म १–संहिता ३. म१–प्रतिशाश्च पचन्ते गाश्च अनिवर्तमुखिनं; म २–प्रतीना अनिवर्त–; म ३–प्रतीता अनवत्तिमुखिनः ४. म १–°त्रे हिवान्यवत्सायान्यवत्सायान्यग्निहोत्रीयाश्च; म २–°त्रे हिवान्यवत्साया अग्निहोर्त्रीयाश्च ५. भां २, टि–पूर्णा°; अ–पूर्वा°; डे–पौर्ण°; म १–पूर्णे°; म२–पूर्ण. . .; म ३– °दर्वेण ६. एवं केषुचिल्लिखितपुस्तकेषु; वैआ १–२–प्रचरन्ति; म ३–चरति; वैश्रौबा, वैअ, मु–प्रचरन्ति ७. श्रौबा१, भां १, अ, डे, आ२, टि–शरनिष्कासेन ८. म १–निर्मृष्य; म २–निर्मृष्टच; म ३– निर्मार्ष्टि ९. गो– °वधाया; म१–दर्व्यादायुवनं वदा° १०. म१–२–तस्यावटे; म ३–तस्य रवे ११. वैश्रौबा, अ, डे–ब्रूयाद्

तदानीमेव महाहविर्भिर्यजते ॥१॥ तेषां वारुणप्रघासिकेनोत्तरेण[1] विहारेण कल्पो व्याख्यातः ॥२॥ पञ्च संचराणि निरुप्यैन्द्राग्नमेकादशकपालं निर्वपत्यैन्द्रं[2] चरुं वैश्वकर्मणमेककपालम् ॥३॥ असँसृष्टमैन्द्राग्नमवहृत्य[3] तस्य प्रज्ञाताँस्तुषान् निदधाति ॥४॥ कार्त्तिक्यां यथाषाढ्यामेवं पृषदाज्यं गृह्णाति मार्गशीर्ष्यां तु यथा श्रावण्याम्[4] ॥५॥ **अग्ने वेर्होत्रं वेर्दूत्यमूर्ध्वो अध्वरेष्ठा अवतां त्वा द्यावापृथिवी**[5] **अव त्वं**[6] **द्यावापृथिवी**[5] **अव स्विष्टकृदिन्द्राय देवेभ्यो भव जुषाणो अस्य हविषो घृतस्य वीहि स्वाहा** इति स्रुच्यमाघारयति[7] ॥६॥ **सहश्च सहस्यश्च** इति चतुर्भिर्मासिनामभिरेककपालमभिजुहोति **सहसे स्वाहा सहस्याय स्वाहा** इति वा ॥७॥ **इदावत्सरीणाँ स्वस्तिमाशास्ते दिव्यं धामाशास्ते** इति सूक्तवाकस्याशीष्षु[8] होतानुवर्तयति ॥८॥ ऐन्द्राग्नतुषैश्चावभृथमवयन्ति[9] ॥९॥ गमनसंयुक्तं तुषप्रतिपादनं च[10] क्रियते ॥१०[11]॥ [१०]

॥ इति हिरण्यकेशिसूत्रे[12] पञ्चमप्रश्ने[13] तृतीयः पटलः ॥

तदानीमेव महापितृयज्ञेन यजते ॥१॥ दक्षिणतः पुरस्ताद्दक्षिणाग्नेर्यजमान-

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१. **शब्रा** २.५.३.२० 'अथातो महाहविषः'. **वाञ्छेश्वरः** –महाहविष्ट्वं च तेषां तत्रैव पञ्चसंचराम्नानात् मासनामादिधर्मोपदेशाच्च.

२. द्र. **हिश्रौ** ५.४.९.

३. **तैसं** १.८.४ 'ऐन्द्राग्नमेकादशकपालमैन्द्रं चरुं वैश्वकर्मणमेककपालम्'; **तैब्रा** १.६.७ 'एतद् ब्राह्मणान्येव पञ्च हवींँषि'; द्र. **शांब्रा** ५.७, **गोब्रा** २.१.३३.

५. द्र. **हिश्रौ** ५.५.१९-२०.

६. **कासं** ९.५ 'अग्ने वेर्होत्रं वेर्दूत्यमूर्ध्वोऽध्वरेऽस्था अवतां त्वा द्यावापृथिवी अव त्वं द्यावापृथिवी स्विष्टकृदिन्द्राय देवेभ्यो भव जुषाणो अस्य हविषो घृतस्य वीहि स्वाहा'; **कासं** ३६.१० 'अग्ने वेर्होत्रं वेर्दूत्यमित्याघारमाघारयति'; द्र **मैसं** १.१०.२.

७. **तैसं** १.४.१४ 'सहश्च सहस्यश्च तपश्च तपस्यश्च'; **मैसं** १.३.१६ 'सहसे त्वा सहस्याय त्वा'; द्र. **कासं** ४.७, **वासं** ७.३०.

८. **तैब्रा** १.४.१० 'तस्मात् साकमेधैर्यजमानः । इदावत्सरीणाँ स्वस्तिमाशास्त इत्याशासीत'.

९. **वाञ्छेश्वरः**–न्वोवसारणे (चावधारणे) ऐन्द्राग्नतुषैरेवावभृथमवयन्ति.

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१. भां १, म १–२–वरुण° २. इ–ऐन्द्रं ३. भां१– °मपहृत्य; अ, डे– ऐन्द्राग्नमसँसृष्टमवहृत्य; म १–संसृष्टमै° ४. म१–३–श्रवणायाम् ५–५. म १–नास्ति ६. भां१–त्वया ७. एवं बहुषु लिखितपुस्तकेषु; मु– स्रुच्यमाघारमाघारयति ८. इ–°शिष्पु; भां २–°शीःषु; म १–°कस्य; म २–°कस्या– ९. एवं श्रौवा १, भां २, अ, डे; मु–°तुषैरवभृथ° १०. वै, टि–नास्ति ११. मु–९–१० इत्यनयोरेकमेव सूत्रम् १२. एवं श्रौवा२, इ, अ, डे; श्रौवा१, वैश्रोवा, वा, भां १– हिरण्यकेशीसूत्रे; मु– सत्याषाढहिरण्य° १३. श्रौवा १–पंचमस्य

मात्रीं चतुरस्रां[1] वेदिं करोति ॥२॥ तस्याः प्रतिदिशँ स्रक्तयो[2] भवन्ति ॥३॥ अवान्तरदेशातनुमध्यानि[3] ॥४॥ सर्वत्र देवप्रवादमन्त्रं[4] देवपितृवत् संनमति यथा **पृथिवि देवपितृयजनि[5], देवानां पितृणां[6] परिषूतमसि, देवपितृर्बर्हिर्मा त्वान्वङ्‌मा-तिर्यक्, कर्मणे वां देवेभ्यः पितृभ्यः शकेयम्** इति ॥५[7]॥ उद्धननान्तं कृत्वा सर्वतः परिश्रित्योत्तराँ स्रक्ति[8] द्वारं कृत्वा ॥६॥ दक्षिणाग्नेरङ्गारानाहृत्य मध्ये[9] वेदेर्न्युप्योपसमादधाति ॥७॥ एषोऽत्राहवनीयः[10] ॥८॥ आहवनीयं गार्हपत्यं दक्षिणाग्निं चान्वाधायेध्मावर्हिराहरति[11] ॥९॥ द्राघीयः प्रकृतात्[12] समूलं बर्हिर्दा-त्युपमूललूनं[13] वा ॥१०॥ द्वौ परिधी सर्वान् वोपसंनह्यति[14] ॥११॥ पात्रसँ-सादनकाले यथार्थं पात्राणि प्रयुनक्ति ॥१२॥ सोमाय पितृमते षट् कपालानि[15] पितृभ्यो बर्हिषद्भ्यो धानार्थं कपालं पितृभ्योऽग्निष्वात्तेभ्यो मन्थार्थं वारणं[16] पात्रँ शरावं वा[17] ॥१३[18]॥ निर्वपणकालेऽध्वर्युर्दक्षिणतः शकटमारुह्य प्राचीनावीती[19] यवान् निर्वपति ॥१४॥ उत्तरतो वा यज्ञोपवीती[20] ॥१५॥ सोमाय पितृमते पुरो-

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२. **तैब्रा** १.६.८ 'इमां दिशं वेदिमुद्धन्ति...चतुःस्रक्तिर्भवति'; **तैसं** ६.१.१ 'देवमनुष्या दिशो व्यभजन्त प्राचीं देवा दक्षिणा पितरः'; **मैसं** १.१०.१७ 'न प्राच्युद्धति...न दक्षिणा...उभे दिशा अन्तरोद्धन्ति'; द्र. **कासं** ३६.१२.

४. **गोपीनाथः**–अवान्तरदेशान् प्रति तनूनि मध्यानि. **वाञ्छेश्वरः**–महादिक्षु स्रक्तयः कोणा भवन्ति अवान्तरदेशा न तु कोणदिशः प्रति मध्यमानि वेदिमध्यमानि.

५. **वाञ्छेश्वरः**–देवानां प्रवादो वाचकस्तथाभूतं मन्त्रम्.

६. **तैब्रा** १.६.८ 'परिश्रयति'. **वाञ्छेश्वरः** – उद्धननान्तं कृत्वा खननं न कुर्यात्.

७. **तैब्रा** १.६.८ 'मध्यतोऽग्निराधीयते'; **मैसं** १.१०.१७, **कासं** ३६.१२ 'ओदनपचना-दग्निमाहरन्ति'; **शब्रा** २.६.१.११ 'तन्मध्येऽग्निँ समादधाति'.

१०. **तैब्रा** १.६.८ 'वर्षीयानिध्म इध्माद् भवति...समूलं भवति'; **मैसं** १.१०.१७ 'उपमूललूनं बर्हिर्दाति'; **कासं** ३६.१२ 'उपमूलं बर्हिर्दाति'.

११. **तैब्रा** १.६.८ 'यत् त्रीन् परिधीन् परिदध्यात्। मृत्युना यजमानं परिगृह्णीयात्... द्वौ परिधी परिदधाति'; **शब्रा** २.६.१.१६ 'स दक्षिणैव परिधीन् परिदधाति'.

१४-१५. **तैब्रा** १.६.८ 'दक्षिणतः प्राचीनावीती निर्वपति...अनादृत्य तत्। उत्तरत एवोपवीय निर्वपेत्'; **शब्रा** २.६.१.८ 'स जघनेन गार्हपत्यं प्राचीनावीती भूत्वा

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१. एवं केषुचिल्लिखितपुस्तकेषु; वैंआ १–२, वैंअ, म १, ३, गो, मु–चतुरश्रां; म२–चतुर्णां २. म १–२–श्रेयो ३. एवं भां२, गो, टि; म १–२–°देशाननुमध्यमानि; म३–°देशानां मध्यमानि; मु–°देशात्तनुमध्यानि ४. इ–°मन्त्रे; अ, डे–°मन्त्रैर्दे°; म ३–°मन्त्रा ५. म १–२–°पितृन् यजन्निति यथा पृथिवीदेवपितृन् यजति; म ३–°पितृन् यजनिति ६. एवं लिखितपुस्तकेषु; मु– पितृणां ७. मु–सूत्रद्वयं यथा–संनमति ॥ ॥ यथा ८. म१–२–सृक्ति ९. म१–२–नास्ति १०. म१–२–°हवनीयो यतः प्रणीयते सर्वगार्हपत्यः; म ३– °हवनीयो यतः प्रणयति स गार्हपत्यः ११. मु–°न्वाधाय इत्यत्र सूत्रच्छेदः १२. एवं श्रौबा १–२, वैंश्रौबा, भां १–२, इ, बा, अ, डे, वैंअ, म १, टि; म २–३, मु–प्राकृतात् १३. म ३–बर्हिर्ददात्यु° १४. म३–श्चोपसंनह्यति १५. म१–कपालं १६. श्रौबा १, भां १–२, डे, आ १–२– वारण; म १–२– वारुणं १७. भां२–नास्ति १८. मु–सूत्रद्वयं यथा–कपालम् ॥ ॥ पितृभ्यो° १९. वैंश्रौबा–°वीति २०. वैंश्रौबा–°वीति

डाशं षट्कपालं निर्वपत्याज्यं[1] वा[1] ॥१६॥ पितृभ्यो बर्हिषद्भ्यो धानाः पितृभ्योऽग्निष्वात्तेभ्यो मन्थं यमाय मन्थमित्येकेषाम् ॥१७॥ प्रोक्षण्युद्रेकेण यवान् संयुत्यावहन्ति[2] ॥१८॥ त्रिष्फलीकृतेषु विभागमन्त्रेण षट्कपालमपच्छिद्य पिनष्टि ॥१९॥ दक्षिणार्धे गार्हपत्यस्य[3] षट् कपालान्युपधाय[4] प्रथमेन कपालमन्त्रेण दक्षिणाग्नौ[5] भर्जनार्थं[6] कपालमुपदधाति ॥२०॥ षट्कपालमधिश्रित्याधिश्रयणमन्त्रेणोप्य[7] धाना[7] भर्जयति ॥२१॥ अनुपदह्यमानाः परिशेरते ॥२२॥ [११]

अखाता वेदिर्भवति[8] ॥१॥ उत्तरं परिग्राहं परिगृह्य संप्रैषेण प्रतिपद्यते ॥२॥ यदन्यत् पत्नीसंनहनात् तत्[9] संप्रेष्यति ॥३[10]॥ न पत्नीं संनह्यति नान्वास्ते गृहेष्वासीनाज्यमवेक्षते[11] ॥४॥ यत् प्रागाज्यग्रहणात् तत् कृत्वा प्रतिहृत्य[12] गार्हपत्य आज्यानि गृह्णाति ॥५॥ सर्वाणि चतुर्गृहीतानि द्विर्वोपभृति ॥६॥ प्रोक्षणीरभि-

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दक्षिणासीन एतं षट्कपालं पुरोडाशं गृह्णाति'. **गोपीनाथः**—शकटमारुह्येत्यनुवादः । न तु विधिः पक्षान्तरव्यावृत्त्यर्थः । तेन शकटाभावे पात्रीपक्षोऽप्यत्र भवति । यवग्रहणं व्रीहिनिवारणार्थम्. **वाञ्छेश्वरः**—प्रकृतितो विकल्पेन प्राप्तानां यवानां नियमार्थं यवग्रहणम्.

१६. **तैसं** १.८.४, **तैब्रा** १.६.८ 'सोमाय पितृमते पुरोडाशं षट्कपालं निर्वपति'; **कासं** ९.६ 'सोमाय पितृमत आज्यम्'.

१७. **तैसं** १.८.४ 'पितृभ्यो बर्हिषद्भ्यो धानाः पितृभ्योऽग्निष्वात्तेभ्योऽभिवान्यायै दुग्धे मन्थम्'; द्र. **तैब्रा** १.६.८. **वाञ्छेश्वरः** – पितृभ्योऽग्निष्वात्तेभ्यो मन्थं दुग्धमिश्रसक्तूनां मन्थ इति संज्ञा.

१८. द्र. **हिश्रौ** ५.५.६.

१९. **गोपीनाथः**—गृहेष्वासीना पत्नी त्रिष्फलीकरोति । गृहेष्वासीना पत्नी पिनष्टि.

२०. **शब्रा** २.६.१.५ 'अन्वाहार्यपचने धानाः कुर्वन्ति'.

२१. **तैब्रा** १.६.८ 'बहुरूपा धाना भवन्ति'. **गोपीनाथः**—कपालस्थानामेव धानानां यथा दाहो न भवति तथा पाकविशेषेण दग्धा अदग्धा ईषद्दग्धा इत्येवंप्रकारेण बहुरूपा नानारूपास्ताः करोति.

१. **तैब्रा** १.६.८ 'अखाता वेदिर्भवति'; द्र. **हिश्रौ** ५.११.६.

२. **शब्रा** २.६.१.१२ 'उत्तरेण परिग्रहेण परिगृह्य प्रतिमृज्याऽह प्रोक्षणीरासादयेति'.

४. **तैब्रा** १.६.९ 'न पत्न्यन्वास्ते'; **काशब्रा** १.६.१ 'नात्र पत्नीं संनह्यति'. **वाञ्छेश्वरः**—प्रयोगकाले पत्नी समीपे न तिष्ठेदित्यर्थः । तर्हि पत्नीकर्तव्याज्यावेक्षणादीनां लोपः स्यादित्यत आह गृहेष्वेव तिष्ठन्ती आज्यावेक्षणं कुर्यात् तदतिरिक्तं पत्नीकर्तृकं सर्वं निवर्तते.

५. **शब्रा** २.६.१.१२ 'स यज्ञोपवीती भूत्वाज्यानि गृह्णाति'.

६. **शब्रा** २.६.१.१३. 'तदाहुर्द्विरुपभृति गृह्णीयात्...अष्टावेव कृत्व उपभृति गृह्णीयात्'.

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१. म १–२–°पतिज्यं वा; म ३– °र्वपति २. वैआ १– यवांत्सयु°; म १–संयुनक्त्यावहन्ति; म२–संयुक्त्यावहति ३. म १–२–गार्हपत्ये ४. म१–°न्युपनिधाय; म ३–°न्युपदधाति ५. डे, वैआ, टि–नास्ति ६. वै, डे, टि–धानार्थं; अ, बा, टि–धाना भर्जनार्थं, म १– वर्जनार्थं ७. म १–°णाप्याधानलाजांश्च; म २–°णणोप्या धानालाजांश्च; म३–धानालाजांश्च ८. म १–२–वेदीति ९. म२–नास्ति १०. मु–१–३ इत्येषां सूत्रद्वयं यथा– परिगृह्य ॥ ॥ संप्रैषेण ११. एवं बहुषु लिखितपुस्तकेषु; वै, मु–गृहेष्वेवा° १२. म १–२–प्रतिगृह्य; म ३–प्रत्यग्

मन्त्र्य ब्रह्माणमामन्त्र्येध्मं वेदिं बर्हिश्च[1] प्रोक्ष्य[2] प्रोक्षण्यवशेषं निनीय पवित्रे अपिसृज्य ।।७।। अग्रेषु बर्हिर्गृहीत्वा त्रिः प्रसव्यमग्निं[3] धून्वन् पर्येति ।।८।। औध्र्वः[4] प्रस्तरस्तं[5] धारयमाणस्त्रिरधून्वन्[6] प्रतिपर्येति ।।९[7]।। द्वौ परिधी सर्वान् वा परिदधाति ।।१०।। प्रतिषिद्धे विधृती तूष्णीं प्रस्तरं न्यस्यति ।।११।। उद्वासनप्रभृतीनि कर्माणि प्रतिपद्यते ।।१२[8]।। यत् प्रागलंकरणात् तत् कृत्वा विभागमन्त्रेण धाना विभज्य पिष्टानामावृताधर्धान्[9] सक्तून् कृत्वा ।।१३[10]।। अभिवान्यवत्सायै दुग्धे वारणे[11] पात्रेऽर्धशरावे वेक्षुशलाकया दक्षिणासीनोऽन्वारभमाणस्त्रिः[12] प्रसव्यं मन्थमुपमन्थति ।।१४।। [13]शलाकास्तम्बं मन्थं करोति[13] ।।१५[14]।। दक्षिणाग्ने-

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७. **शब्रा** २.६.१.१४ 'प्रोक्षणीरध्वर्युरादत्ते । स इध्ममेवाग्रे प्रोक्षति । अथ वेदिमथास्मै बर्हिः प्रयच्छन्ति. . .तत् प्रोक्ष्य उपनिनीय '. **गोपीनाथः**–अन्तर्वेदि पुरोग्रन्थीत्यादि प्रत्युक्षतीत्यन्तस्य इध्मं वेदिं बर्हिः प्रोक्ष्य प्रोक्षण्यवशेषं निनीयेति ल्यप्स्वारस्यात् गुरुसूत्रस्वारस्याच्च तस्य निवृत्तिरेव युक्ता । अन्यथा गुरुसूत्रकरणं व्यर्थं स्यात्. **वाञ्छेश्वरः**–प्रयोगसंधानार्थमनुवदति प्रोक्षणीरित्यादि.

८. **तैब्रा** १.६.८ 'दक्षिणा स्तृणाति. . .त्रिः पर्येति '; **कासं** ३६.१२ 'समन्तं बर्हिस्स्तृणन् पर्येति '; **शब्रा** २.६.१.१४–१५ 'विस्रंस्य ग्रन्थिं न प्रस्तरं गृह्णाति. . .अपलसलवि त्रिः परिस्तृणन् पर्येति '.

९. **शब्रा** २.६.१.१५ 'त्रिः परिस्तीर्य यावत् प्रस्तरभाजनं तावत् परिशिनष्टि । अथ पुनः प्रसलवि त्रिः पर्येति '.

१०. द्र. **हिश्रौ** ५.११.११.

११. **तैब्रा** १.६.८ 'यत् प्रस्तरं यजुषा गृह्णीयात्. . .यन्न गृह्णीयात्. . .तूष्णीमेव न्यसेत्'; **शब्रा** २.६.१.१६ 'दक्षिणा प्रस्तरं स्तृणाति । नान्तर्दधाति विधृती '.

१४. **तैब्रा** १.६.८ 'अभिवान्यायै दुग्धे भवति. . .अर्ध उपमन्थति . . . एकयोपमन्थति. . . दक्षिणोपमन्थति. . .अनारभ्योपमन्थति'; **मैसं** १.१०.१७ 'यदेष मन्थः. . .दक्षिणासीना उपमन्थति. . .इक्षुशलाकयोपमन्थति'; **कासं** ३६.११ 'अभिवान्यवत्साया दुग्धे भवति'. **गोपीनाथः**–अभिवान्यवत्साया अर्धशरावं दुग्धं वारणपात्रे शरावे वानीय कृष्णाजिनात् तस्मिंस्तूष्णीं सक्तूनोप्य इक्षुशलाकया रज्वा व्यवधानं त्रिरप्रदक्षिणं दक्षिणामुख आसीनो मन्थति. **वाञ्छेश्वरः**–अन्वारम्भं कुर्वन् शलाकामपरित्यजन्नित्यर्थः.

१५. **गोपीनाथः**– शलाकया स्तम्वं मूलं मन्थं मन्थाकारं करोतीत्यर्थः । मन्थनेन दुग्धे सक्तून् मिश्रयति । तन्मिश्रितं मन्थाख्यं हविर्भवति । तं इक्षुशलाकास्तम्बं मन्थं तस्मिन् मन्थ एव निदधाति.

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१. **वै**, गो–बर्हिः २. एवं बहुषु लिखितपुस्तकेषु; वैश्रौबा, मु–नास्ति ३. म १– प्रसव्य; म २–पसव्यं; म ३–प्रसव्यं ४. **वै**, म १–३–औध्र्वं ५. भां १, म १–३–प्रस्तरं ६. भां१, म१, ३– धारयमाणंस्त्रिरवधून्वन्; म२– °माणस्त्रिरवधून्वन् ७. मु–७–९ इत्येषां सूत्रद्वयं यथा– गृहीत्वा ।। ।। त्रिः ८. मु–११–१२ इत्यनयोरेकमेव सूत्रम् ९. वैश्रौबा, वैअ, म ३, टि– °र्धाः; म १– °र्धा; म २–°धास् १०. मु–सूत्रद्वयं यथा– कृत्वा ।। ।। विभागमन्त्रेण ११. गो–वारण; म१–३–वारुणे १२. एवं बहुषु लिखितपुस्तकेषु; भां१–दक्षिण आसीनो°; म ३–°नारम्भमा°; म १–२, मु–°नारभ° १३–१३. म १–२–नास्ति; म३–शलाकाया त्रिर्मन्थति करोति १४. मु–१४–१५ इत्यनयोरेकमेव सूत्रम्

रेकोल्मुकं धूपायत् पराचीनमपरेण गार्हपत्यमत्याहृत्याग्रेणाहवनीयं[1] पर्याहृत्य[1] दक्षिणेनाहवनीयमन्तर्वेदि निदधाति ।।१६।। अलंकृत्यैकैकश आज्यानि हवींषि चासादयति ।।१७।। तद्दक्षिणत[2] आञ्जनमभ्यञ्जनं[3] कशिपूपबर्हणमुदकुम्भं च प्रतिष्ठापयति ।।१८।। यज्ञोपवीतं कुरुते[4] यदि प्राचीनावीती[5] भवति[5] ।।१९।। **अग्नये देवेभ्यः पितृभ्यः समिध्यमानायानुब्रूहि** इति संप्रेष्यति ।।२०।। **उशन्तस्त्वा हवामहे** इत्येतां सामिधेनीं[6] त्रिरन्वाह ।।२१।। त्रैधमिध्मं प्रतिविभज्य[7] सर्वमादधाति[8] ।।२२।। ओढासु देवतास्वग्निमुपवाज्य स्रुवाघारमाघार्य **अग्नीत्** [9]**परिधी चाग्निं च**[9] **त्रिस्त्रिः संमृड्ढि** इति संप्रेष्यति ।।२३।। संमृष्टे प्रवरं प्रवृणीते ।।२४।। [१२]

सीद[10] होतः[10] इत्यतावान् प्रवरः ।।१।। अपबर्हिषः प्रयाजान् यजति

वाञ्छेश्वरः – शलाकायां यथा मन्थस्तिष्ठति तथा शलाकां शरावे क्षिप्त्वा क्षिप्त्वा मन्थतीत्यर्थः.

१६. द्र. **हिश्रौ** २.७.

१७. **तैब्रा** १.६.८ 'यत् त्रीणि त्रीणि हवींष्युदाहरेयुः . . . एकैकमनूचीनान्युदाहरन्ति'; **शब्रा** २.६.१.१७ 'स तत्र जुहूमासादयति । अथ पूर्वामुपभृतमथ ध्रुवामथ पुरोडाशमथ धाना अथ मन्थम् । आसाद्य हवींषि संमृशति'. **गोपीनाथः**–धाना अलंकरोति यथा सर्वा धानाः स्निग्धा भवन्ति तथा । तथैव मन्थम्.

१८. **तैब्रा** १.६.८ 'कशिपु कशिपव्याय । उपबर्हणमुपबर्हण्याय । आञ्जनमाञ्जन्याय । अभ्यञ्जनमभ्यञ्जन्याय'. **गोपीनाथः**–ततो हविषां दक्षिणतः कज्जलात्मकमञ्जनं मस्त्वात्मकाभ्यञ्जनं तैलात्मकं वाभ्यञ्जनं तूलिकारूपं कशिपु तूलवच्छिर उपधानमुपबर्हणमुदकपूर्णं कुम्भं च स्थापयति. **वाञ्छेश्वरः**–तद्दक्षिणत आसादितहविषां दक्षिणप्रदेशेऽञ्जनादीनि प्रतिष्ठापयति.

१९. **शब्रा** २.६.१.१८ 'ते सर्वं एव यज्ञोपवीतिनो भूत्वा'. **गोपीनाथः**–निर्वापप्रभृत्येतावत्पर्यन्तं प्राचीनावीतयज्ञोपवीतयोर्विकल्पोऽध्वर्योः.

२०. **तैब्रा** १.६.९ 'अग्नये देवेभ्यः पितृभ्यः समिध्यमानायानुब्रूहीत्याह'.

२१. **तैब्रा** १.६.९ 'एकामन्वाह. . .त्रिरन्वाह'.

२३. **तैब्रा** १.६.९ 'आघारावाघार्य'. **गोपीनाथः**–यदि द्वौ परिधी । त्रयो यथाप्रकृति प्रैषः. **वाञ्छेश्वरः**–परिधिद्वित्वे द्विवचनेनोहः .

१. **तैब्रा** १.६.९ 'नार्षेयं वृणीते न होतारम्'; **शब्रा** २.६.१.२३ 'अथाश्राव्य न होतारं प्रवृणीते . . . सीद होतरित्येवाह'. **वाञ्छेश्वरः**–वरणप्रकारमाह सीद होतरित्येतावान् प्रवर एवकारोऽध्याहार्यस्तथा च सीद होतरित्येतावानेव नाधिक इत्यर्थः.

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१. श्रौबा२–गार्हपत्यमत्याहृत्य; म१–गार्हपत्यमन्वाहृत्या° २. एवं श्रौबा१, अ, भां२; मु–दक्षिणत ३. इ, म१–आंजनाभ्यंजनं ४. वैआ१–कुर्वते ५. वैश्रौबा–° वीति भवति; अ–यज्ञोपवीती भवति; वैआ १–२–°वीतानि भवन्ति ६. श्रौबा१, अ, डे, भां–सामिधेनीनाम् ७. म ३– विभज्य ८. श्रौबा १, डे, भां २–सर्वमिध्यमादधाति ९–९. एवं इ, वै, गो; म१–परिधींश्च अग्नींश्च; म२–परिधींश्चाग्नींश्च; मु–परिधीं श्चाग्निं च १०. भां १–सीदति होतः; म १–२–सीदति

॥२॥ नोपभृतं समानयते ॥३[1]॥ जीववन्तावाज्यभागौ[2] ॥४॥ ताभ्यां प्रचर्य ॥५॥ विस्रस्य यज्ञोपवीतानि प्राचीनावीतानि[3] कुर्वते[4] आज्यानि हवींषि च[5] विपरिहरन्ति ॥७॥ विपरिक्रामन्त्यृत्विजः[6] ॥८॥ दक्षिणतो जुह्वामुपभृतं सादयति[7] ॥९॥ दक्षिणत[8] उपभृतं[9] ध्रुवाम् ॥१०॥ दक्षिणतः पुरोडाशं धानाः सादयति ॥११॥ दक्षिणं धानाभ्यो मन्थम् ॥१२[10]॥ होताध्वर्युराग्नीध्रश्च दक्षिणा विपरिक्रामन्ति[11] ॥१३॥ उत्तरतो ब्रह्मा यजमानश्च ॥१४॥ समानत्र जुहूः षट्कपालश्च ॥१५॥ ब्रह्मयजमानौ[12] चेत्येकेषाम्[12] ॥१६॥ सर्वेभ्यो हविर्भ्यः[13] समवदायैकैकां देवतां[14] यजति ॥१७॥ जुह्वामुपस्तीर्य पुरोडाशादवदाय धानानामुप-

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२. **तैब्रा** १.६.९ 'अपबर्हिषः प्रयाजान् यजति'.

४. **तैब्रा** १.६.९ 'आज्यभागौ यजति'; **शांब्रा** ५.७, **गोब्रा** २.१.२५ 'अथ यज्जीवनवन्तावाज्यभागौ'. **वाञ्छेश्वरः**—जीववन्तौ जीवपदयुक्तमन्त्रसाध्यावाज्यभागौ भवत इति शेषः । आ नो अग्ने सुचेतुना, त्वं सोम महे भगमिति मन्त्रद्वयसाध्याविति यावत्.

५. **शब्रा** २.६.१.२३ 'आज्यभागाभ्यां चरित्वा'.

६. **तैब्रा** १.६.९ 'प्राचीनावीती सोमं यजति'; **शब्रा** २.६.१.२४ 'ते सर्व एव प्राचीनावीतिनो भूत्वा'. **गोपीनाथः**—विस्रस्य ... कुर्वत इत्येतावतैव प्रधानविषये प्राचीनावीतित्वसिद्धे जीवनवन्तावाज्यभागौ ताभ्यां प्रचर्येति गुरुसूत्रकरणस्याज्यभागौ यजति यज्ञस्यैव चक्षुषी नान्तरेतीति श्रुतिसंनिधौ प्राचीनावीती सोमं यजतीति पाठात् । आज्यभागान्तर्गतसोमविषये प्राचीनावीतिता स्यात् सा मा भूदित्येतत् प्रयोजनं द्रष्टव्यम्.

८. **गोपीनाथः**—एतस्मिन् सूत्रे ऋत्विग्ग्रहणं यजमानस्याप्युपलक्षणम्.

९. **तैब्रा** १.६.९ 'दक्षिणतोऽवदाय । उदङ्ङतिक्रामति'. **वाञ्छेश्वरः**—विपरिहरणमेव स्पष्टप्रतिपत्त्यर्थमाह दक्षिणत इत्यादि स्पष्टम्.

१३–१४. **शब्रा** २.६.१.२४ 'हविर्भिः प्रचरिष्यन्त इत्थाद्यजमानश्च ब्रह्मा च पुरस्तात् परीतः पश्चादग्नीत्'.

१५–१६. **वाञ्छेश्वरः**—एकेषां शाखिनां समानत्र एकत्रैव जुहूः षट्कपालपुरोडाशो ब्रह्मयजमानौ च समानत्रेत्यन्वयः । तच्चतुष्टयातिरिक्तानामेव विपरिहार इति भावः.

१७. **तैब्रा** १.६.९ 'पञ्चकृत्वोऽवद्यति संततमवद्यति'; **शांब्रा** ५.७ 'त्रीणि वै हवींषि भवन्ति तेषां समवद्यति'.

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१. मु–२–३ इत्यनयोरेकमेव सूत्रम् २. एवं बहुषु लिखितपुस्तकेषु ; म २– जीवस्ववत्तवा° ; वै, मु– जीवातुमन्तावा° ३. भां १– प्राचीनावीतीनि ; म १–२–नास्ति ४. म ३–कुर्वीत ५. वैअ–नास्ति ६. म१–विपाक्रामन् ऋ° ; म२–विपाक्रामन्त्यृ° ७. म १–२–सावंतदयति; म३–संसादयति ८. श्रौबा १–२, अ, भां १, म १–२, आ १–२, टि–दक्षिणाम् ९. श्रौबा २, भां१, आ १–२, टि–उपभृति ; म १–३–उपभृतौ १०. मु–११–१२ इत्यनयोरेकमेव सूत्रम् ११. म १–३–ँक्रामति १२. एवं सूत्रपुस्तकेषु ; वै, मु–ँमानावित्येकेषाम् १३. श्रौबा१, भां २, अ, डे–नास्ति १४. म १–२–नास्ति

संगृह्णीतेऽथ मन्थस्य ॥१८॥ द्विरभिघारयति चतुरवदानस्य त्रिः पञ्चावत्तिनः[1] ॥१९॥ **सोमाय पितृमतेऽनु स्वधा** इति संप्रेष्यति ॥२०॥ द्वे पुरोनुवाक्ये अन्वाहैकां[2] याज्याँ सप्रणवे स्याताम् ॥२१[3]॥ **परिधीँरपोर्णु** इत्युच्यमाने दक्षिणमुत्तरं[4] परिधिं मध्यम[5] उपसमस्यति[5] ॥२२॥ उदङ्ङतिक्रम्य **आ स्वधा** इत्याश्रावयति **अस्तु स्वधा** इति प्रत्याश्रावयति ॥२३॥ **सोमं पितृमन्तँ स्वधा** इति संप्रेष्यति **ये स्वधामहे** इत्यागूर्भवति **स्वधा नमः** इति वषट्करोति[6] ॥२४[7]॥ एतैनैव कल्पेन यथादेवतमुत्तराभ्यां[8] प्रचरति ॥२५॥ दक्षिणातिक्रम्य जुह्वामुपस्तीर्य धानानामवदाय पुरोडाशादुपसंगृह्णीतेऽथ मन्थस्य ॥२६॥ **पितृभ्यो बर्हिषद्भ्योऽनु स्वधा** इति संप्रेष्यति ॥२७॥ उदङ्ङतिक्रम्य **'आ स्वधा** इत्याश्रावयति **अस्तु स्वधा** इति प्रत्याश्रावयति ॥२८॥ **पितृन् बर्हिषदः स्वधा** इति संप्रेष्यति **ये स्वधामहे** इत्यागूर्भवति **स्वधा नमः** इति वषट्करोति ॥२९॥ दक्षिणातिक्रम्य[9] जुह्वामुपस्तीर्य

१८–१९. **शब्रा** २.६.१.२७ 'स उपस्तृणीत आज्यम् । अथास्य पुरोडाशस्यावद्यति स तेनैव सह धानानां तेन सह मन्थस्य तत् सकृदवदधाति । अथोपरिष्टाद् द्विराज्यस्याभिघारयति'.

२०. **तैब्रा** १.६.९ 'सोममग्रे यजति'; **मैसं** १.१०.१८ 'यत् सोमं पितृमन्तं यजति'.

२१. **तैब्रा** १.६.९ 'प्रैवेभ्यः पूर्वया पुरोनुवाक्ययाह प्रणयति द्वितीयया गमयति याज्यया'; **मैसं** १.१०.१८ 'द्वे वै देवानाँ याज्यानुवाक्ये ... अथात्र तिस्रः कार्याः'; **कासं** ३६.१३ 'द्वे अनुवाक्ये एका याज्या'; **शब्रा** २.६.१.२६ 'स द्वे पुरोनुवाक्ये अन्वाह'. **वाञ्छेश्वरः**–द्वे द्वे पुरोनुवाक्ये सर्वेषु यागेषु भवतः । अनुवाक्याद्वित्वे सति याज्याया अपि द्वित्वं स्यादित्यत आह एकां याज्यां ब्रूयादिति शेषः.

२२. **तैसं** २.६.१२ 'त्वया हि नः पितरः ... परिधीँरपोर्णु वीरेभिः ...'. **गोपीनाथः**–दक्षिणमुत्तरं परिधिं मध्यम उपसमस्यतीत्यस्मिन् सूत्रे चकारो भ्रष्टो ज्ञेयः । यदा तु परिधी तदा दक्षिण उत्तरतो वा परिधिर्मध्यमे परिधावुपसमानीय.

२३–२४. **तैब्रा** १.६.९ 'आ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । स्वधा नम इति वष्ट्करोति'.

२५. **वाञ्छेश्वरः**–एतेनैव पुरोडाशोक्तप्रकारेणैव यथादेवतं तत्तद्यागीयदेवतामनतिक्रम्य.

२६. **तैब्रा** १.६.९ 'पितृन् बर्हिषदो यजति'; **शब्रा** २.६.१.२८ 'अथाह पितृभ्यो बर्हिषद्भ्योऽनु ब्रूहीति । स उपस्तृणीत आज्यमथासां धानानामवद्यति । स तेनैव सह मन्थस्य तेन सह पुरोडाशस्य । तत् सकृदवदधाति'. **गोपीनाथः**–यत्र कर्मोपयोगि दृष्टं सूत्रप्रयोजनं न लभ्यते तत्रादृष्टमपि सूत्रपाठस्य प्रयोजनं कल्पनीयमेव । अदृष्टार्थं सूत्रं पठित्वा.

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१. वैश्रौबा, म १–३–पंचावर्तिनः २. एवं श्रौबा, वैश्रौबा, इ, भां२, अ, डे, वैअ, म १–३; आ १–२, वैआ १–२, गो, मु–हैकैंकां ३. मु–२०–२१ इत्यनयोरेकमेव सूत्रम् ४. श्रौबा२, इ, म१–३–°त्तरं च ५. एवं बहुषु लिखितपुस्तकेषु; वैआ २, मु–मध्यममुप°; श्रौबा२–मध्यमस्य उप°; म१–मध्यमध्यमर्धमुपसंनह्यति; म २–मध्यं मध्यम उपसंनह्यति ६. इ–वषट्कृत्य ७. मु–२३–२४ इत्यनयोः सूत्रद्वयं यथा–°स्वधेत्याश्रावयति ॥ ॥ अस्तु ८. एवं श्रौबा २, भां १–२, म १–३, बा, आ १–२, टि; श्रौबा १, इ, अ, डे–यथादैवत°; वै, गो, मु–उत्तराभ्यां. ९–९. म १–३–नास्ति

मन्थादवदाय पुरोडाशादुपसंगृह्णीतेऽथ धानानाम् ॥३०॥ **पितृभ्योऽग्निष्वात्तेभ्योऽनु स्वधा** इति संप्रेष्यति ॥३१॥ उदङ्ङतिक्रम्य **आ स्वधा** इत्याश्रावयति **अस्तु स्वधा** इति प्रत्याश्रावयति ॥३२॥ **पितृनग्निष्वात्तान् स्वधा**[1] इति[1] संप्रेष्यति **ये स्वधामहे** इत्यागूर्भवति **स्वधा नमः** इति वषट्करोति ॥३३॥ एतेनैव कल्पेनाग्निं[2] कव्यवाहनं[3] स्विष्टकृतं यजति ॥३४॥ दक्षिणातिक्रम्य जुह्वामुपस्तीर्य पुरोडाशादवदाय धानानामुपसंगृह्णीतेऽथ मन्थस्य ॥३५॥ **अग्नये कव्यवाहनाय स्विष्टकृतेऽनु स्वधा** इति संप्रेष्यति ॥३६॥ उदङ्ङतिक्रम्य **आ स्वधा** इत्याश्रावयति **अस्तु स्वधा** इति प्रत्याश्रावयति ॥३७॥ **अग्निं कव्यवाहनं स्विष्टकृतं स्वधा** इति संप्रेष्यति **ये स्वधामहे** इत्यागूर्भवति **स्वधा नमः** इति वषट्करोति ॥३८[4]॥ [१३]

मन्थमेके सौविष्टकृतं[5] समामनन्ति ॥१॥ न प्राशित्रमवद्यति ॥२॥ एवमेवेडामवद्यति ॥३॥ मन्थमिडामवद्यति[6] मन्थादिडामवद्यतीत्येकेषाम् ॥४॥ मन्थमवघ्राणार्थं[7] परिशिष्येडायां हविःशेषान् संक्लिश्य[8] ॥५[9]॥ **एतत्ते तत** इति तिसृषु[10] स्रक्तीषु त्रीन् पिण्डान् निदधाति[11] पूर्वाध्यायां दक्षिणाध्यायां

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३०. **तैब्रा** १.६.९ 'पितृनग्निष्वात्तान् यजति'; **शब्रा** २.६.१.२९ 'अथाह पितृभ्योऽग्निष्वात्तेभ्योऽनु ब्रूहीति। . . . अथास्य मन्थस्यावद्यति। स तेनैव सह पुरोडाशस्य तेन सह धानानाम्। तत् सकृदवदधाति'.

३४. **तैब्रा** १.६.९ 'अग्निं कव्यवाहनं यजति . . . अथो यथाग्निं स्विष्टकृतं यजति.'

३५. **शब्रा** २.६.१.३० 'अथाह अग्नये कव्यवाहनायानुब्रूहीति। . . . अथास्य पुरोडाशस्यावद्यति। स तेनैव सह धानानां तेन सह मन्थस्य। तत् सकृदवदधाति.'

२–३. **शब्रा** २.६.१. ३३ 'तद्धैक एतमेव होत्रे मन्थमादधाति . . . यथा त्वेवेतरस्य यज्ञस्येडाप्राशित्रं समवद्यन्ति। एवमेवैतस्यापि समवद्येयुः'. **गोपीनाथः**–प्रधानयागेष्वपूर्वोऽवदानधर्मः। तद्वदिडायामपि। इडावदाने एवमेवेति वचनाद् बोध्यते। प्रधानयागवदत्रापि द्वितीयावदानस्य निवृत्तिः. **वाञ्छेश्वरः**–एवमेवाग्निष्वात्तदेवताकमन्थद्रव्यकयागक्रमेणैवेत्यर्थः.

४. **गोपीनाथः**–मन्थादिडामवद्यतीति पक्षे यजमानभागः। मन्थमिडामेवावद्यतीति पक्षे न यजमानभागः। यद्येकदेवत्यो मन्थः मन्थादिडामवद्यतीति पक्षश्च तदा चतुर्धाकरणम्। यदि तु मन्थमिडामेवावद्यतीति पक्षः एकदेवत्यश्च मन्थस्तदा चतुर्धाकरणमपि न. **वाञ्छेश्वरः**–एकेषामाचार्याणां मन्थादिडावदानं न तु कृत्स्नस्य मन्थस्यावदानमित्यर्थः.

५. **गोपीनाथः**–सर्वहविःशेषसकाशात् मन्थपरिशेषमवघ्राणार्थं पृथक्कृत्य निदध्यात्। ततोऽवशिष्टायामिडायां पात्रगतान् हविःशेषान् संमेलयित्वा मृदूकृत्य. **वाञ्छेश्वरः**–अवघ्राणार्थं मन्थमवशेष्य इडायामिडापात्रे हविःशेषान् पुरोडाशादीन् संक्लिश्य एकीकृत्य मर्दयित्वा.

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१. श्रौबा१–नास्ति २. वैअ–अग्निं; म १–एतेनैवेत्यागूर्भवति स्वधा नम इति वषट्करोति दक्षिणे कल्पेनाग्निं; म २– एतेनैव त्यागूर्भवति स्वधा नम इति वषट्करोति दक्षिणा कल्पेनाग्नि ३. वैआ २–नास्ति ४. मु–२६–३८ इत्येतेषामेकमेव सूत्रम् ५. एवं बहुषु लिखितपुस्तकेषु; म १–सास्विष्ट°; म २–सौस्विष्ट°; म ३–स्वौविष्टि°,वै, मु–स्विष्ट° ६. म १–२–नास्ति ७. भां १–°मवजिघ्राणार्थं ८. एवं श्रौबा१–२, भां१–२, आ१–२; वैश्रौबा, वैअ–संप्रक्लिष्य; इ. बा, म १–२, वैआ १–२, टि–संप्रश्लिष्य, मु–संश्लिष्य ९. मु–सूत्रद्वयं यथा–परिशिष्य ॥ ॥ इडायां १०. म २–सृष्टस्य ११. भां १–ददाति

पश्चाध्यर्यायाम्[1] ।।६[2]।। लेपमुत्तरस्यां[3] निर्माष्टि ।।७।। **अत्र पितरो यथाभागं मन्दध्वम्** इत्युक्त्वोदञ्चो निष्क्रामन्ति ।।८।। तत [4]आहवनीयमुपायन्ति ।।९।। **सुसंदृशं त्वा वयम्** इत्याहवनीयमुपतिष्ठन्ते[4] ।।१०।। आतमितोऽस्तिष्ठन्ति[5] ।।११।। **अक्षन्नमीमदन्त हि** इति गार्हपत्यमुपतिष्ठन्ते ।।१२।। **अक्षन् पितरोऽमीमदन्त पितरः** इति प्रतिपद्यन्ते[6] ।।१३।। मन्थं होतावजिघ्रत्यथाध्वर्युरथ ब्रह्माथाग्नीध्रोऽथ यजमानः ।।१४[7]।। मन्थं[8] होतावघ्रायान्तर्वेदि[9] निनयतीत्येकेषाम् ।।१५।। उदकुम्भमादाय[10] **अया[10] विष्ठा जनयन् कर्वराणि** इति त्रिः प्रदक्षिणं परिषिञ्चन् पर्येति ।।१६।। निधाय कुम्भं त्रिरपरिषिञ्चन्[11] प्रतिपर्येति[12] ।।१७।।

६–७. **तैब्रा १.६.९** 'एतत्ते तत ये च त्वामन्विति तिसृषु सक्तीषु निदधाति'; **मैसं १.१०.१८** 'त्रिर्निदधाति ... सर्वासु स्रक्तिषु निदधाति ...नामुष्यां निदधाति... अथ यत् तस्यां निमार्ष्टि'; द्र. **कासं ३६.१३.**

८. **तैब्रा १.६.९** 'अत्र पितरो यथाभागं मन्दध्वमित्याह... उदञ्चो निष्क्रामन्ति'; **मैसं १.१०.१९** 'अत्र पितरो मादयध्वमित्युक्त्वा परायन्ति'.

९–११. **तैब्रा १.६.९** 'आहवनीयमुपतिष्ठन्ते ... आतमितोरुपतिष्ठन्ते । सुसंदृशं त्वा वयमित्याह'; **मैसं १.१०.१९** 'त आहवनीयमुपतिष्ठन्ते सुसंदृशं त्वा वयमिति । आतमितोस्तिष्ठन्ति'; **कासं ३६.१३** 'त आहवनीयमुपायन्ति सुसंदृशं त्वा वयमिति । त आतमितोस्तिष्ठन्ति'.

१२. **तैब्रा १.१०.१९** 'अक्षन्नमीमदन्त हीति गार्हपत्यमुपतिष्ठन्ते'.

१३. **शब्रा १.६.९** 'अमीमदन्त पितरः सोम्या इत्यभिप्रपद्यन्ते'.

१४. **शब्रा २.६.१.२३** 'तं होतोपहूयावैव जिघ्रति तं ब्रह्मणे प्रयच्छति तं ब्रह्मावैव जिघ्रति तमग्नीधे प्रयच्छति तमग्नीदवैव जिघ्रति'. **गोपीनाथः**—इडागतस्य हविःशेषस्य मन्थव्यतिरिक्तस्य पिण्डेषु विनियोगदर्शनात् मन्थमात्रस्यावघ्राणार्थे परिशेषणविधानाच्च पुरोडाशसंबन्धिशेषस्य धानासंबन्धिशेषस्य वचनादवघ्राणभक्षणमपि. **वाञ्छेश्वरः**—मन्थग्रहणमितरेषां पुरोडाशादीनामप्युपलक्षणं तेन सर्वेडानामवघ्राणमेव न भक्षणमिति बोध्यम्.

१५. **महादेवः**—नान्येऽवजिघ्रन्ति. **गोपीनाथः**—अवघ्रातस्यैकशेषस्यान्तर्वेदि प्रक्षेपणं होतुरेव नान्येषाम् । अन्यैस्तु बहिर्वेदि प्रक्षेपणं कर्तव्यमित्यर्थसिद्धम् । इतरेषामवघ्राणं नास्तीति व्याख्यानं त्वसमञ्जसमेव. **वाञ्छेश्वरः**—एकेषामाचार्याणां मते होतैव मन्थमवघ्रायान्तर्वेदि निनयतीति मतम्.

१६–१७. **तैब्रा १.६.९** 'अपः परिषिञ्चति'; **कासं ३३.१३** 'पुनरपरिषिञ्चन् पर्येति...यदेतामनिरुक्तां प्राजापत्यामन्वाह अया विष्ठा जनयन् कर्वराणीति', द्र. **मैसं १.१०.१९**; **शब्रा २.६.१.३४** 'स उदपात्रमादाय अपसलवि त्रिः परिषिञ्चन् पर्येति'; **शब्रा २.६.१.४१** 'अथोदपात्रमादाय पुनः प्रसलवि त्रिः परिषिञ्चन् पर्येति'.

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१. म १–पश्चिमाध्यर्यायां वा; म २–३–पश्चिमाध्यर्यायाम् २. मु–सूत्रद्वयं यथा– निदधाति ।। ।। पूर्वाध्यर्यायाम् ३. म१–ल्लेपनमुत्तरं; म२–ल्लेपमुत्तरं; म ३–ल्लेपमुत्तरार्धायां ४–४. वैआ २–नास्ति ५. श्रौबा१, भां१–°तिष्ठति; म १–३–°तिष्ठत् ६. श्रौबा २, भां १, आ २, म १–३–प्रपद्यन्ते ७. मु–सूत्रद्वयं यथा–°होतावजिघ्रति ।। ।। अथाध्वर्यु° ८. वै, गो–नास्ति ९. श्रौबा १–२, वैश्रौबा, बा, भां.१–२, अ, डे, आ १–२–°वजिघ्राया° १०. श्रौबा २, वैश्रौबा, भां २, डे–°मादाया ११. भां १– त्रिः परिषिंचन् १२. वैश्रौबा–पर्येति

अत्राञ्जनाभ्यञ्जने[1] वासोदानं नमस्कारानुत्थापनीयं[2] प्रवाहणीं[3] सँसाधनीं मनस्वतीं[4] पङ्क्तिप्राजापत्याश्च समामनन्ति यथा पिण्डपितृयज्ञे[5] ॥१८[6]॥ व्यवच्छादयन्ति[7] परिश्रितम् ॥१९॥ संप्रसारयन्ति[8] परिधीन्[9] ॥२०॥ विस्रस्य प्राचीनावीतानि यज्ञोपवीतानि कुर्वते[10] ॥२१[11]॥ आज्यानि[12] विपरि-हरन्ति ॥२२॥ विपरिक्रामन्त्यृत्विजः ॥२३॥ अपबर्हिषावनूयाजौ यजति[13] **देवौ यज**[14] इति पूर्वमनूयाजँ संप्रेष्यति **यज** इत्युत्तरम् ॥२४॥ सूक्तवाकं प्रति होता निवीतं[15] कुरुते ॥२५॥ न[16] पत्नीः संयाजयन्ति न समिष्टयजुर्जुहोति सर्वमन्यत् क्रियते ॥२६॥ [१४]

॥ इति हिरण्यकेशिसूत्रे[17] पञ्चमप्रश्ने चतुर्थः पटलः ॥

रौद्राँस्त्रैयम्बकान् प्रतिपूरुषमेककपालान् निर्वपति ॥१॥ यावन्तो यजमा-

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१८. द्र. **हिश्रौ** २.७.

१९. **गोपीनाथः**–बहुवचनं परिकर्म्यृत्विजामन्यतमप्राप्त्यर्थम् । एतेन कर्तृनियमः सिद्धो भवति.

२१. **शब्रा** २.६.१.४३ 'ते सर्वे एव यज्ञोपवीतिनो भूत्वा अनुयाजाभ्यां प्रचरिष्यन्तः'.

२२. **गोपीनाथः**–जुह्वामाज्यं नास्ति तथापि संस्रावरूपमाज्यमस्त्येव । हवींषि च विपरिहरन्ति हवींषि पात्रसहिततत्तद्धविर्लेपानित्यर्थः. **वाञ्छेश्वरः**–आज्यान्याज्यधारणार्थाः स्रुचः विपरिहरन्ति पूर्ववैपरीत्येन स्थापयन्ति.

२३. **शब्रा** २.६.१.४३ 'इत्थाद्यजमानस्य ब्रह्मा च पश्चात् परीतः पुरस्तादग्नीत् उपविशति होता होतृषदने'.

२४. **तैब्रा** १.६.९ 'अपबर्हिषावनूयाजौ यजति'. **वाञ्छेश्वरः**–देवौ यज यजेति प्रथमानुयाज-संप्रैषं ब्रूयाद् द्वियजत्वायेति पूर्वमुक्तम् । यजेत्युत्तरमनूयाजं संप्रेष्यतीत्यन्वयः.

२६. **तैब्रा** १.६.९ 'न संयाजयन्ति'; द्र. **शांब्रा** ५.७, **गोब्रा** २.१.२५. **गोपीनाथः**–पत्न्याः विहारं प्रत्यागमनाभावेऽपि अनालंभुकावत् संपत्नीयहोमो भवत्येव । न समिष्टयजुर्जुहोति सर्वमन्यत् क्रियत इति वचनाद् यदि यजमानभागोऽस्ति तदा मन्त्रेण अवजिघ्रेण भक्षयति । ब्रह्मभागसत्त्वे ब्रह्मा स्वमन्त्रेण तथैवाभिजिघ्रति. **वाञ्छेश्वरः**– पत्नीसंयाजाभावेऽपि स्रुचौ स्फ्ये सादयित्वा तदर्थं पश्चाद् गच्छत्येवाध्वर्युः संपत्नीयं च पत्न्या विना जुहोति . . . समिष्टयजुरभावेऽपि बर्हिः प्रह्रियते.

१. **तैसं** १.८.६ 'प्रतिपूरुषमेककपालान् निर्वपति'; द्र. **तैब्रा** १.६.१०; **मैसं** १.१०.२० 'यदेते त्र्यम्बकास्तेनैवास्य रुद्रा अभीष्टा भवन्ति'; **कासं** ३६.१४ 'अनभीष्टा रुद्रा-स्त्र्यम्बकाः . . . ते वै रौद्रा भवन्ति'.

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१. इ–अत्राभ्यंजनाभ्यंजने ; वैआ २–ंजनेभ्यंजने ; म ३–आंजना° २. वैअ–ंत्थायाहवनीयं ३. म १–प्रवाह-नीयम् ; म २–प्रवाहणीयम् ४. भां १–नास्ति ; म १–मनस्पतीं ५. भां १–ंयज्ञेन ६. मु–सूत्रद्वयं यथा–समामनन्ति ॥ ॥ यथा ७. श्रौबा २, भां १, वैअ, आ १–२, म १–ंदयति ८. वैअ–°रयति ९. म १–२–परिधी १०. म ३–कुर्वीत ११. मु–'प्राचीनावीतानि' इत्यन्तमेकं सूत्रं 'यज्ञोपवीतानि' इत्यारभ्य कन्डिकान्तमपरं सूत्रम् १२. एवं बहुषु लिखितपुस्तकेषु ; वै, गो, मु–आज्यानि हवींषि च १३. म १–२–यजन्ति १४. भां १–नास्ति १५. म १–२–निवीतीं १६. म १–तेन ; वैआ १–नास्ति १७. एवं इ, अ, डे ; श्रौबा १–२, भां १, बा–हिरण्यकेशी° ; मु–सत्याषाढहिरण्य°

नस्य प्रेष्यामात्या:[1] सस्त्रीकास्तत एकाधिकान्[2] ।।२।। तूष्णीमुपचरिता भवन्ति ।।३।। दक्षिणार्धे गार्हपत्यस्य श्रप्यन्ते[3] ।।४।। तानभिघार्यानभिघार्य वा ।।५।। मूते मूतयोर्मूतेषु कोशापिधाने[4] वोद्वास्य ।।६।। दक्षिणाग्नेरेकोल्मुकं धूपायत् पराचीनमपरेण गार्हपत्यमत्याहृत्याग्रतो[5] हरन्ति ।।७।। **यावन्तो गृह्याः स्मः** इति गार्हपत्यमुपतिष्ठन्ते[6] ।।८।। उत्तरपूर्वमवान्तरदेशं गच्छन्ति[7] ।।९।। **आखुस्ते रुद्र पशुः** इति व्रजन्नेवाखूत्कर एकं पुरोडाशानामुपवपति[8] ।।१०।। चतुष्पथ[9] एकोल्मुक-

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२. **तैब्रा** १.६.१० 'एकमतिरिक्तम्'; **कासं** ३६.१४ 'एकोऽधि भवति'. **गोपीनाथः**– पुरोडाशानां संख्या करम्भपात्रसंख्यावद् द्रष्टव्या.

३. **गोपीनाथः**–एतस्मादिदमवगम्यतेऽत्र यावन्तः पुरोडाशमात्रसंयोगिनः पदार्था वैशेषिकाणि कर्माणि च तावतामेवानुष्ठानम्. **वाञ्छेश्वरः**–सर्वमेव तन्त्रं तूष्णीकं भवति । तत्र यावन्तः पुरोडाशसंयुक्ता पदार्था होमाश्च तावन्त एव क्रियन्ते यथा विहृत्याग्नीन् परिस्तरणानाहृत्य वेदं कृत्वाग्नीन् परिस्तीर्य पाणी प्रक्षाल्य पुरोडाशपात्राणि स्रुवाज्यस्थाल्यौ च प्रयुज्य पवित्रे कृत्वा पात्राणि संमृश्य प्रोक्ष्य निर्वापादीनि.

५. **तैब्रा** १.६.१० 'नाभिघारयति । यदभिघारयेत् । अन्तरवचारिणँ रुद्रं कुर्यात्'; **शब्रा** २.६.२.६ 'ते वा अक्ताः स्युः . . . त उ वा अनक्ता एव स्युः'. **वाञ्छेश्वरः**– यदभिघारयेत्यादि निषेधेनं चोदकप्राप्तस्याभिघारणस्य वैकल्पिकत्वादिति भावः.

६. **शब्रा** २.६.२.७ 'तान्त्साधँ पात्र्याँ समुद्वास्य'. **गोपीनाथः**–धानाद्यावापनार्थं गुंफिततृणपुञ्जो मूतः । कोशापिधानं नाम वस्त्रादिनिधानार्थो वेत्रादिमयः पेटकादिकोशः । तस्य यदपिधानपटलकं तत् कोशापिधानमित्युच्यते.

७. **तैब्रा** १.६.१० 'एकोल्मुकेन यन्ति'; **मैसं** १.१०.२०, **कासं** ३६.१४ 'धूपायद्धरन्ति'; **शब्रा** २.६.२.७ 'अन्वाहार्यपचनादुल्मुकमादाय'. **गोपीनाथः**–एकं च तत् उल्मुकं च एकोल्मुल्कम् । एकशब्दस्तु मुख्यार्थवाची एको मुख्यान्यकेवले इति कोशात् । मुखशब्दः प्रधानवाची । तथा च मुखाय प्रधानाय हितं मुख्यम् इत्यर्थो भवति । यदुल्मुकं प्रधानक्षमं तादृशमुल्मुकं ग्राह्यमिति निर्गलितोऽर्थः.

८. **गोपीनाथः** – अध्वर्युरेव गार्हपत्यमुपतिष्ठते । यदा तु बहुवचनान्तः पाठः तदा यजमानपत्न्यमार्त्यर्त्विजामप्युपस्थानम्.

९. **तैब्रा** १.६.१० 'इमां दिशं यन्ति'.

१०. **तैब्रा** १.६.१० 'असौ ते पशुरिति निर्दिशेद्यं द्विष्यात् . . . यदि न द्विष्यात् । आखुस्ते पशुरिति ब्रूयात्'; **मैसं** १.१०.२० 'एकमुपवपति', द्र. **कासं** ३६.१४. **वाञ्छेश्वरः**– मूषिकैर्बिलोध्दृतपांसुराशौ पुरोडाशानां मूतादुद्वासितानां मध्य एकं पुरोडाशमुपवपति.

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१. एवं वैआ १–२, गो, टि; मु–अमात्याः २. भां २, म १–३–एकाधिकाः ३. म १–२–लिप्यन्ते ४. श्रौबा १, अ, वैआ १–२–कोशाभिधाने; म १–कोविधाने; म २–विधाने; म ३–वा कोशाभिधाने ५. इ–°मन्वाहुत्या°; म१–२–°त्याभूतो; म ३–गार्हपत्यमाहृत्याग्रतो ६. एवं बहुषु लिखितपुस्तकेषु; म १–°तिष्ठन्तम्; म २–द्वाभ्यामुपतिष्ठन्तम्; वै, मु–°तिष्ठते ७. भां १–२–गच्छति ८. एवं बहुषु लिखितपुस्तकेषु; म १–°नां पवपन्ति; म २–°वपन्ति; म ३–पुरोडाशमुपवन्ति; वै, गो, मु–पुरोडाशमुपवपति ९. म३ –चतुष्पथम्

मुपसमाधाय संपरिस्तीर्य ॥११॥ मध्यमेन पलाशपर्णेनान्तमेन[1] वा सर्वेभ्यः पुरोडाशेभ्यः[2] समवदायाभिघार्य **एष ते रुद्र भागः** इति जुहोति ॥१२॥ **भेषजं गवे** इति द्वाभ्यामुपतिष्ठन्ते ॥१३॥ प्रतिपूरुषं पुरोडाशानादाय **त्र्यम्बकं यजामहे** इति त्रिः प्रदक्षिणं चतुष्पथं परियन्ति[3] ॥१४[4]॥ तानूर्ध्वानुदस्य[5] **भगवः स्थ भगस्य वो लिप्सीय** इति प्रतिगृह्य परीत्य परीत्य[6] यजमानाय समावपन्ति ॥१५॥ यदि यजमानस्य दुहिता पतिकामा स्यात् सा विपरीयात्[7] ॥१६॥ **त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम्[8] । उर्वारुकमिव बन्धनादितो[9] मुक्षीय[9] मा पतेः** इति पतिकामा[10] जपति ॥१७॥ [१५]

[11]पूर्वयोः परिक्रमणयोर्यजमानाय समावपन्त्युत्तमे पतिकामायै[11] ॥१॥ तस्यामविद्यमानायां सर्वत्र[12] यजमानाय ॥२॥ तान् मूत[13] उपनह्य[14] परोग-

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११. **तैब्रा १.६.१०** 'चतुष्पथे जुहोति'. **गोपीनाथः**–सं शब्दाद्बहुलदर्भैः परिस्तरणं न तु प्रतिदिशं दर्भसंख्यानियमः.

१२. **तैब्रा १.६.१०** 'मध्यमेन पर्णेन जुहोति. . .अन्तमेनैव होतव्यम्'; **शब्रा २.६.२.८** 'स सर्वेषामेवावद्यति'.

१४. **शब्रा २.६.२.१२** 'अथापसलवि त्रिः परियन्ति'. **गोपीनाथः**–सूत्रे आदायेत्येतदनन्तरं तिष्ठतीत्यध्याहारः । अन्यथा पुरोडाशादानेनाध्वर्युमात्रकर्तृकेन सह चतुष्पथपरिक्रमणस्य सर्वकर्तृत्वस्यान्वयानुपपत्तेः । तिष्ठतीत्यध्याहारे पुरोडाशादानमध्वर्युकर्तृकम्.

१५. **मैसं १.१०.२०** 'तानूर्ध्वानुदस्य प्रतिलभन्ते . . . तान् यजमानाय समावपन्ति . . .या पतिकामा स्यात् तस्यै समावपेयुः'; **कासं ९.७** 'भगस्स्थ भगस्य वो लप्सीय'. **गोपीनाथः**–प्रज्ञातं प्रज्ञातं यजमानाञ्जलौ समावपन्ति. **वाञ्छेश्वरः**–त्रिवारं परीत्य यजमानाय यजमानाञ्जलौ समावपन्ति स्थापयन्ति.

१६. **कासं ३६.१४** 'या पतिकामा स्यात् सापि परीयात्'. **गोपीनाथः**– यदि यजमानस्य दुहिता अविवाहिता चेत् सा विपरीयात् विपरीतं मन्त्रं ब्रूयादित्यर्थः. **वाञ्छेश्वरः**–यदि यजमानस्य दुहिता कन्या पतिकामा समीचीनं भर्तारं कामयेत तदा सापि कन्यापि परीयादनेनैव प्रकारेण परीत्य सर्वं कुर्यात्.

१७. **शब्रा २.६.२.१३** 'तासामुतासां मन्त्रोऽस्ति त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुत इति', द्र. **वासं ३.६०. गोपीनाथः**– अयं मन्त्रः परिक्रमणोत्तरजपे । अयमर्थः परिक्रम्य जपतीत्येतादृशसूत्राल्लभ्यते. **वाञ्छेश्वरः**–त्र्यम्बकमित्यादि मन्त्रं यजमानस्य कन्या पतिकामा जपति.

१–२. **गोपीनाथः**–तृतीयपर्याये यजमानाञ्जलौ नावपनं किं तु पतिकामाञ्जलावेव । अविवाहितदुहितृभावे तृतीयपर्याये यजमानाञ्जलावेव समावपनम्.

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१. एवं बहुषु लिखितपुस्तकेषु; गो, मु–॰नान्तिमेन २. वै, टि–नास्ति ३. श्रौबा २, इ, भां १, बा, डे, आर२–पर्येति; अ–परिवपति; म१–३–पर्यन्ति ४. मु–सूत्रद्वयं यथा–॰नादाय ॥ ॥ त्र्यम्बकं ५. म १–॰र्ध्वा तु तस्य; म २–॰र्ध्वा तुदस्य ६. एवं बहुषु लिखितपुस्तकेषु; म१–२, वैआ १, भां २, मु–नास्ति ७. म१–विपर्यया; म २–विपरिया ८. इ, अ, म१–३–परिवेदनम् ९. एवं बहुषु लिखितपुस्तकेषु; अ–॰दिवो मुक्षीय; मु–॰नान्मृत्योर्मुक्षीय १०. एवं बहुषु लिखितपुस्तकेषु; श्रौबा २, म १–कामाः; वै, गो, मु–परिक्रम्य ११–११. वै, गो, टि–नास्ति १२. म १–नास्ति १३. म १–३–जुहुत १४. म १–उपसव्य; म २–उपनस्यह्य

व्यूतिं गत्वा वृक्ष आसजति[1] ।।३।। **एष ते रुद्र भागस्तं जुषस्व तेनावसेन परो मूजवतोऽतीह्यवततधन्वा पिनाकहस्तः कृत्तिवासोम्** इति त्रिरवताम्यन्ति ।।४।। अपः परिषिच्याप्रतीक्षमायन्ति[2] ।।५।। परोगोष्ठे[3] मार्जयन्ते ।।६।। **एधोऽस्येधिषीमहि** इत्याहवनीये समिधोऽभ्यादधति[4] ।।१७।। **अपो अन्वचारिषम्** इत्युपतिष्ठन्ते ।।८।। एवं पत्नी गार्हपत्येऽभ्याधायोपतिष्ठते ।।९।। प्रत्येत्यादित्यं घृते चरुं निर्वपति ।।१०।। श्वोभूते पौर्णमास्येष्ट्वोदवसायानुदवसाय[5] वा **प्रसूता देवेन सवित्रा** इत्युन्दति[6] ।।११।। **यो अस्याः पृथिव्यास्त्वचि निवर्तयत्योषधीरग्निरीशान ओजसा वरुणो धीतिभिः सहेन्द्रो मरुद्भिः सखिभिः सहाग्निस्तिग्मेन शोचिषा** इति निवर्तनं वापनं[7] यथा पुरस्तात् ।।१२[8]।। [१६]

।। इति हिरण्यकेशिसूत्रे[9] पञ्चमप्रश्ने[10] पञ्चमः पटलः ।।

ततो[11] द्व्यहे त्र्यहे चतुरहेऽर्धमासे मास ऋतौ चतुर्षु[12] वा मासेषु शुना-

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३. **तैब्रा** १.६.१० 'मूते कृत्वा सजन्ति'; **मैसं** १.१०.२० 'तान् मूते कृत्वा वृक्ष आसञ्चति', द्र. **कासं** ३६.१४; **शब्रा** २.६.२.१७ 'उदङ परेत्य यदि वृक्षं वा स्थाणुं वा वेणुं वा वल्मीकं वा विन्देत् तस्मिन् आसजति'.

४. **वाञ्छेश्वरः**–यावच्छ्वासनिरोधेन श्रमो भवति तावच्छ्वासनिरोधं कुर्युः प्राणायामत्रयं कुर्वन्तीति यावत्.

५. **तैब्रा** १.६.१० 'अप्रतीक्षमायन्ति । अपः परिषिञ्चन्ति'.

६. **मैसं** १.१०.२० 'परोगोष्ठं मार्जयन्ते'.

७–८. द्र. **कासं** ३६.१४. **गोपीनाथः**– वारुप्रघासिकावभृथवत् समिदाधानम् ऋत्विजः यजमानः पत्नी च कुर्युः । नामात्याः कर्मसंबन्ध्यग्नौ बहिर्भूतामात्यकर्तृकसमिदाधानादि कर्मकर्तृत्वस्यायुक्तत्वात् । यदि समिधमादधातीत्येकवचनान्तः पाठस्तदा अध्वर्युर्यजमानो वा समिदभ्याधानं करोति. **वाञ्छेश्वरः**– एधोऽसीत्यादिनाहवनीये समिधोऽभ्याधायापोऽन्वचारिषमित्यादिना सर्वे उपतिष्ठेयुः.

१०. **तैब्रा** १.६.१० 'आदित्यं चरुं पुनरेत्य निर्वपति'; **मैसं** १.१०.२० 'आदित्यं घृते चरुं निर्वपति पुनरेत्य गृहेषु'. **गोपीनाथः**–सा च त्र्यम्बककर्माङ्गभूता एतच्च प्रत्येत्येति वचनाल्लभ्यते.

१२. द्र. **हिश्रौ** ५.३.१६.

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१. इ–आसंजति; म १–३–आसज्य २. भां १–प्रतिषिच्या°; म ३–°च्याप्रत्यक्षमायन्ति ३. म १–परोगोष्ठं ४. एवं अ, डे, आ १–२; मु–°दधाति ५. एवं बहुषु लिखितपुस्तकेषु; इ–पौर्णमासेष्ट्वो°; म १, ३–°स्येष्ट्वोदवसाय वा; म २–°स्येष्ट्वोदवासाय वा; मु–पौर्णमासेनेष्ट्वो° ६. एवं बहुषु लिखितपुस्तकेषु; वैअ, म १–इत्युदंति; वैश्रौबा, आ १, मु–इत्युन्दन्ति ७. वैश्रौबा–वा वपनं ८. मु–११–१२ इत्यनयोरेकमेव सूत्रम् ९. एवं इ, अ, डे, श्रौबा १; भां १, श्रौबा २, बा–हिरण्यकेशी°; मु–सत्याषाढहिरण्य° १०. श्रौबा १–पंचमस्य ११. म १–२–नास्ति १२. म १–च त्रिषु ; म २–चतृषु

सीरीयेण[1] यजते ।।१।। तस्य वैश्वदेवेन कल्पो व्याख्यातः ।।२।। पञ्च संचराणि निरुप्यैन्द्राग्नं द्वादशकपालं निर्वपति वैश्वदेवं चरुमिन्द्राय शुनासीराय पुरोडाशं द्वादशकपालं वायव्यं[2] पयः सौर्यमेककपालम् ।।३।। वायव्या[3] यवागूः प्रतिधुग्वा ।।४।। इन्द्राय शुनासीराय पुरोडाशं द्वादशकपालमुत्तममेके समामनन्ति ।।५[4]।। **सँसर्पोऽस्यँहस्पत्याय त्वा** इत्युत्तमेन[5] मासनाम्नैककपालमभिजुहोति[5] ।।६।। **अनुवत्सरीणाँ स्वस्तिमाशास्ते दिव्यं धामाशास्ते** इति सूक्तवाकस्याशीष्षु[6] होतानुवर्तयति **संवत्सरीणाम्**[7] इति वा ।।७।। अपरपक्षे समस्यन्[8] स्वकाले[9] पौर्णमास्येष्ट्वोदवसायानुदवसाय[10] वा **प्रसूता**[11] **देवेन सवित्रा** इत्युन्दति[12] ।।८।। **एकं**

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१. **शब्रा** २.६.३.१०-११ 'स यत्रैव साकमेधैर्यजते तच्छुनासीर्येण यजेत ... तस्माद् यदैव कदा चैतेन यजेत । तद्धैके रात्रीरापिपयिषन्ति स यदि रात्रीरापिपयिषेद् यददः पुरस्तात् फाल्गुन्यै पौर्णमास्या उद्वृष्टम्'; **तांब्रा** १७.१३.१५ 'ततश्चतुर्षु मासेषु शुनासीर्यस्य लोके ज्योतिष्टोमोऽग्निष्टोमः'.

२. **शांब्रा** ५.८ 'यद् वैश्वदेवस्य तन्त्रं तत् तन्त्रम्'. **वाञ्छेश्वरः**–तस्य शुनासीरीयस्य परिभाषया वैश्वदेवप्रकृतिकत्वे सिद्धेऽपि पुनर्वैश्वदेवेनेत्यादिवचनं कल्पान्तरोक्तमहाहविःकल्पातिदेशनिरासार्थम्.

३. **तैसं** १.८.७ 'ऐन्द्राग्नं द्वादशकपालं वैश्वदेवं चरुमिन्द्राय शुनासीराय पुरोडाशं द्वादशकपालं वायव्यं पयः सौर्यमेककपालम्'; **तैब्रा** १.७.१ 'एतद् ब्राह्मणान्येव पञ्च हवीँषि'.

४. **मैसं** १.१०.१ 'वायव्या यवागूः प्रतिधुग् वा'; **कासं** १५.२ 'वायवे नियुत्वते पयो वा यवागूर्वा'.

५. **वाञ्छेश्वरः**–उत्तमं सर्वानन्तरं सौर्यैककपालोत्तरमिति यावत् । समामनन्त्येक आचार्याः.

६. **तैसं** १.४.१४ 'सँसर्पोऽस्यँहस्पत्याय त्वा'. **गोपीनाथः**–अँहस्पत्याय त्वा इति एतद्यन्मन्त्रगतं मासनाम तेनैककपालमभिजुहोतीत्यर्थः । मासनाम्नैककपालमभिजुहोतीत्येतावदुच्यमाने द्वयोर्मध्ये एकेन मासनाम्नैकाहुतिः । अन्यन्मासनाम विकल्पार्थम् । सँसर्प इत्येकं नाम अँहस्पत्य इत्यपरम् । मासास्तु त्रयोदशा एव । अतो द्वयोर्मासयोरभावादेकस्यैव मासस्य नामद्वयम् । द्वयोर्नाम्नोरेकत्र समावेशायोगादर्थाद् विकल्पे पर्यवसानमित्यर्थोऽपि संभाव्येत तद्वारणार्थमुत्तमवचनम् । अस्मिन् मन्त्रे एकमेव नाम चतुर्थ्यन्तमस्ति । पूर्वनाम तु तत्रैवाभेदेन स्तुतिप्रतिपादकम् ... । जुहोति सँसर्पोऽस्यँहस्पत्याय त्वा स्वाहा. **वाञ्छेश्वरः**–मासनाम्नेत्येकवचनादेकैवाहुतिः.

७. **तैब्रा** १.४.१० 'तस्माच्छुनासीरीयेण यजमानः । अनुवत्सरीणाँ स्वस्तिमाशास्त इत्याशासीत'.

८. **वाञ्छेश्वरः**–अपरपक्षे वा समस्वरन् स्वकाले वा समस्यन् पौर्णमास्येष्ट्वा.

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१. म १–३–शुनासीर्येण २. म २–नास्ति ३. श्रौबा १, वैश्रौवा, बा–वायव्यां ४. मु–१–५ इत्येषामेकमेव सूत्रम् ५. म १–त्वेत्युत्तरमासनामेककपाल अभि°; म २–त्वेत्युत्तरमासनामैक°; म ३–त्वा इत्युत्तरमासानामेक° ६. श्रौबा १, बा, म २–°शीःषु; भां १–°शीःष्पु; इ–°षिःपु ७. एवं श्रौबा २, बा, इ, आ १, टि; म ३–इद्वत्सरीणाम्; मु–वत्सरीणाम् ८. भां २–समस्वरन् ९. श्रौबा १–२, इ, भां १, अ, आ १–२–स्वकालया; भां २, वैश्रौवा, वैअ–स्वकाले वा; म १–२–स्वकालयोः; म ३–स्वाकालयोः १०. म १–३ °ष्ट्वोदवसाय वा ११. म ३–प्रसूतो १२. एवं बहुषु लिखितपुस्तकेषु; वैआ १, म १–इत्युदन्ति; म २–३, आ १, मु–इत्युन्दन्ति

मासमुदसृजत् परमेष्ठी प्रजाभ्यस्तेनाभ्यो मह आवहदमृतं मर्त्याभ्यः प्रजामनु प्रजायसे तदु ते मर्त्यामृतं येन मासा अर्धमासा ऋतवः परिवत्सरा येन ते ते प्रजापत ईजानस्य न्यवर्तयन् तेनाहमस्य ब्रह्मणा निवर्तयामि जीवसेऽग्निस्तिग्मेन शोचिषा इति निवर्तनं वापनं[1] यथा पुरस्तात् ।।९[2]।। [१७]

संतिष्ठन्ते[3] चातुर्मास्यानि ।।१।। नैनमनीजान[4] सोमेन फाल्गुनी प्राप्नुयात् ।।२।। सोमाभावे पशुना ।।३।। पश्वभावे पुनःप्रयोगश्चातुर्मास्यानाम् ।।४।। वैश्वदेवेन पशुकामो यजेत यस्मिन्नस्य वसन्ते[5] भूयिष्ठं पयः स्यात् ।।५।। वैश्वदेवेन पशुकामो यजेत यावत् सहस्रं पशून् प्राप्नुयात् ।।६।। प्राप्ते सहस्रे स्वस्थानैरितरैर्यजते[6] ।।७।। शुनासीरीयेण[7] यजेत[8] ग्रामकामः प्रजाकामः पशुकामो[9] वृष्टिकामोऽन्नाद्यकामो[10] वा वर्ष्यमुदकमन्ववसाय तत उदकार्थान् कुर्वाणः ।।८।। पञ्चसंवत्सराणि[11] व्याख्यास्यामः ।।९।। तन्त्रं[12] पञ्चहोता वैश्वानरपार्जन्यौ च[13] ।।१०।। फाल्गुन्यां

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९. द्र. **हिश्रौ** ५.३.१६.

१. **गोपीनाथः**–संतिष्ठते चातुर्मास्यानीत्यनेन शुनासीरीयान्तैव संस्था.

२. **शब्रा** २.६.३.१२ 'अथ दीक्षेत तं नानीजानं पुनः फाल्गुनी पौर्णमास्यभिपर्येयाताम् . . . इति नूत्सृज्यमानस्य'.

४. **शब्रा** २.६.३.१३ 'अथ पुनः प्रयुञ्जानस्य पूर्वेद्युः फाल्गुन्यै पौर्णमास्यै शुनासीर्येण यजेत। अथ प्रातर्वैश्वदेवेनाथ पौर्णमासेनैतदु पुनः प्रयुञ्जानस्य'. **गोपीनाथः**– पशुग्रहणमिष्ट्युपलक्षणम्। एतत्त्रितयान्यतमाकरणे पुनःप्रयोगः। एतान्यकृत्वैव पुनःप्रयोगोऽभ्यास इत्यर्थः. **वाञ्छेश्वरः**–पूर्ववत् पश्वनुष्ठानस्याप्यशक्तौ चातुर्मास्यानां पुनःप्रयोगः कार्य इति शेषः। न च पुनः क्रियमाणस्य चातुर्मास्यप्रयोगस्याङ्गतया पुनश्चातुर्मास्यान्तरप्रसक्तौ अनवस्था स्यादिति वाच्यम्। प्रथममनुष्ठीयमानस्याङ्गतया द्वितीयानुष्ठानेन तस्य द्वितीयस्य स्वतन्त्रफलसाधनत्वाभावेतिकर्तव्यताकाङ्क्षाभावाद् अनवस्थाया अप्रसक्तेः.

६. **मैसं** १.१०.८ 'वैश्वदेवेन यजेत पशुकामः'; द्र. **कासं** ३६.३.

७. **मैसं** १.१०.८ 'न वरुणप्रघासैर्न साकमेधैः . . . स यदा सहस्रं पशून् गच्छेदथ वरुणप्रघासैर्यजते'; द्र. **कासं** ३६.३.

८. **मैसं** ४.३.३ 'वर्ष्य उदके यजेत . . . ग्रामकामो यजेत . . . अन्नकामो यजेत . . . वृष्टिकामो यजेत'. **वाञ्छेश्वरः**–तत उदकाद् उदकार्थान् उदकसाध्यान् पदार्थान् कुर्वाणो भवतीति शेषः.

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१. श्रौबा २, वैश्रौबा, इ–वा वपनं २. मु–८–९ इत्यनयोरेकमेव सूत्रम् ३. बा, भां २, अ, डे, वैअ, वैआ १, आ १, म १, गो–संतिष्टते ४. म १–ननैमनीजाना ; म२–ननैनमनीजाना ; म ३–नैनमनीजाना ५. म १–वसन्तं ६. म १–३–ंजते चैत्रीयां तु प्रयुज्य ७. म १–२–शुनासीर्येण ८. वैअ–यजते ९. वैश्रौबा–नास्ति १०. वैश्रौबा–अन्नाद्यकामो ११. इ–पंच वत्सराणि ; भां १–पंचमं चराणि १२. म ३–नास्ति १३. म १–३–नास्ति

प्रयुज्य[1] द्वावृतू संवत्सराविष्ट्वा तृतीयस्य मासं न यजेत ।।११।। चैत्र्यां[2] तु प्रयुज्य त्रीनृतून्[3] संवत्सरानिष्ट्वा चतुर्थस्य मासं न यजेत ।।१२।। एवं विहितं[4] द्वयवरार्ध्यं त्र्यवरार्ध्यं वाभ्यस्येदभ्यस्येत्[5] ।।१३[6]।। [१८]

।। इति हिरण्यकेशिसूत्रे[7] पञ्चमप्रश्ने षष्ठः पटलः ।।

संतिष्ठन्ते (१८) ततो द्वयहे (१७) पूर्वयोः (१६) रौद्रान् (१५) मन्थमेके (१४) सीद होतः (१३) अखाता वेदिः (१२) तदानीमेव महापितृयज्ञेन (११) तदानीमेव महाहर्विभिः (१०) यदानीकवतस्य (९) ततश्चतुर्षु मासेषु कार्तिक्याम् (८) एककपाले (७) उत्तरस्यां वेद्यां (६) हिरण्मय्यो वा (५) ततश्चतुर्षु मासेष्वाढ्यां (४) संवत्सरीणां (३) संयुतानाम् (२) अक्षय्यँ ह वै (१)[8] ।।

इति हिरण्यकेशिसूत्रे[9] पञ्चमः प्रश्नः

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११. **मैसं १.१०.८** 'ऋजू द्वौ परा इष्ट्वा तृतीयमुत्सृजेत'; **कासं ३६.३** 'द्वौ परा ऋजू इष्ट्वा तृतीयमुत्सजेत्'.

१२. **मैसं १.१०.८** 'ऋजूँस्त्रीनिष्ट्वा चतुर्थमुत्सृजेत्'; **कासं ३६.३** 'त्रीनृजूनिष्ट्वा चतुर्थमुत्सृजेत्'.

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१. इ–प्रवृज्य २. म १–२–चैत्रीयां ३. म १–३–त्रीन् ४. इ–विहितं द्वयवरात्रं त्र्यवरात्रं वा ; वैअ–विहिते ५. म १–वाभ्यस्येत् ६. मु–९–१३ इत्येषामेकमेव सूत्रम् ७. एवं डे, बा, भां १, अ, श्रौबा १–हिरण्यकेशी° ; श्रौबा २, इ–नास्ति; मु–सत्याषाढहिरण्य° ८. एवं श्रौबा १, अ, डे, भां १–२; इ, आ२–अक्षय्यँ ह वै सुकृतं (१) संयुतानां (२) संवत्सरीणां (३) ततश्चतुर्षु मासेष्वाषाढ्यां (४) हिरण्मय्यो वा (५) उत्तरस्यां वेद्यां (६) एककपाले (७) ततश्चतुर्षु मासेषु कार्तिक्यां (८) यदानीकवतस्य (९) तदानीमेव महाहर्विभिः (१०) तदानीमेव महापितृयज्ञेन (११) अखाता वेदिः (१२) सीद होतः (१३) मन्थमेके (१४) रौद्रान् (१५) पूर्वयोः (१६) द्वयहे (१७) संतिष्ठते (१८) अष्टादश इति; इ–अक्षय्यं तदानीमेव महापितृयज्ञेनाष्टादश इत्यधिकम् ; भां २–अक्षय्यं ततस्ततस्तदानीँ रौद्रान् द्वयहे षट् इत्यधिकम् ९. इ–हिरण्यकेशीचातुर्मास्यसूत्रे ; आ १–°सूत्रे प्रथमषट्के

APPENDIX

(A) The Citations given by Mahādeva in his Commentary, Vaijayantī, on Chapter 5 of the HŚS

१.५ गार्हपत्यादग्निप्रणयनं पशुबन्धवदिति वैखानस(८.३)–आपस्तम्बोक्तेः(८.१.६)।

१.६ उक्तं वैखानसेन 'तद्वदायतने प्रतिष्ठाप्य' (८.३) इति ।

१.७ बौधायनोक्त(५.१)–तूष्णीं सायंदोहपक्षस्य व्यावृत्त्यर्थं च ।

१.१२–१३ तत्स्पष्टमेवोक्तमापस्तम्ब(८.१.१६)–वैखानसाभ्यां (८.३) 'सायंदोहं दोहयति ...श्वोभूते' इति ।

१.२० 'अन्यस्मिन् पात्रे वाजिनम्' इति वैखानसः (८.४) । द्वयोरिति भारद्वाज-(८.२.२)–आपस्तम्बौ (८.२.९) । उद्वासनकाल एवेदमामिक्षां कृत्वैककपाल-मुपधाय तत 'उद्वासनकालेऽन्यस्मिन् पात्रे...' इत्यादि तथैवापस्तम्ब(८.२.२५)-वैखानसाभ्याम् (८.५) अभिधानात् । अत्रैवोद्धरणनिषेचनं भरद्वाजेनोक्तम् (८.२.२) ।

२.७ 'अलंकरणकाले' इत्यापस्तम्बः (८.२.१०) ।

३.३ 'बर्हिषि' इति वैखानसः (८.७) । 'अन्तर्वेदि' इत्यापस्तम्बः (८.३.६) ।

३.७ चमसेन स्रुचा वा 'स्रावयञ्जुहोति' इति वैखानसः (८.७) ।

३.८ 'त्रयाणां ह वै हविषां स्विष्टकृते न समवद्यति सोमस्य घर्मस्य[1] वाजिनस्य[1]' इत्या-पस्तम्बोक्तश्रुतेः (८.३.११) ।

३.१० 'शेषम्' इति भारद्वाज(८.४.२,४)–आपस्तम्बौ (८.३.१२) ।

३.११ 'कर्मनामधेयेन' इत्यापस्तम्बः (८.३.१३) । क्रमोऽप्ययमेव भारद्वाजेनोक्तः (८.४.४) ।

४.५ भारद्वाजोऽपि 'अध्वर्युरेव पत्नीर्याजयति[2]' (८.११.४) इति । आपस्तम्बेनोक्त-मुभयोः 'पत्नीसंयाजाः' (८.५.७) इति ।

४.६ तानि च परिगणितानि कात्यायनेन 'प्रणीतापत्नीसंनहनाग्निमन्थनाश्रुतप्रत्याश्रुत-प्रैषयजमानवाचनहोतृषदनवरणप्राशित्राङ्गुलिपर्वाञ्जनावान्तरेडाभागापराग्न्यवभृथान्न प्रतिप्रस्थाता' इति (५.४.३१) ।

४.८ भरद्वाजोदाहृतस्य 'अग्निभ्यां समिध्यमानाभ्यामनुब्रूहि' (८.९.१) इत्येवमग्नि-संमार्जन इति ।

४.१० द्वे पाशुक्यौ 'दक्षिणा दार्शिक्युत्तरा पाशुकी' इति बौधायन(५.५) वैखानसा-(८.९)–द्युक्तमनभिमतमिति दर्शितम् । अस्ति वरुणप्रघासेषु प्रस्थद्वयं यद्गार्हपत्या-दाहवनीयाच्च प्रणयनं सूत्रान्तरेषु (द्र. आपश्रौ ८.५.२२; भाश्रौ ८.७.९) तथा दर्शनात् ।

४.१२ अत्र 'कृतानुकरः' प्रतिप्रस्थातेति कात्यायन(५.४.३२)–बौधायनाभ्याम् (२५.२) उक्तम् ।

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१. मु–वाजिनस्य घर्मस्येति २. मु–पत्नीः संयाजयति

४.२२ 'दक्षिणविहारस्य' इति भरद्वाजः (८.६.६)। 'उभयत्र' इति बौधायनः (५.५)। 'उत्तरस्मिन्नेवाग्नौ प्रणीता आसादयतः' इति भरद्वाजः (८.७.१२)। कात्यायनेन (५.४.३१) तु साधारणत्वाद् अध्वर्युरेवेत्युक्तम्।

५.४ 'मेषमेषीप्रकृतीभ्यां[1] यवान्निर्वपति' इति भरद्वाजः (८.६.९)। अध्वर्युः 'वारुणाय मेषाय यवान् निरुप्य' इति वैखानसः (८.१०)।

५.१० सूत्रान्तरे (द्र. कात्याश्रौ ४.४) सद्यस्कालामिक्षा लौकिकेन दध्नेत्याद्युक्तनिरासार्थम्।

५.१६ तानि यवानामेवापस्तम्ब (८.५.३७)–भारद्वाजोक्तेः (८.७.१)।

५.१७ 'पुत्रपौत्राः' इति भारद्वाजः (८.७.१)। सर्वथा तदभावे त्रीण्येवोक्तानि कात्यायनेन (५.३.५)।

६.६ तदुक्तं कात्यायनेन (५.४.३१) मन्थनमात्रमध्वर्योरेवेति दर्शितम्। पक्षे अध्वर्योरेव प्रचार इति भारद्वाजेनोक्तं (८.८.१५) 'निर्मन्थ्यौ द्वौ' इत्यापस्तम्बोक्तं (८.६.१८) च।

६.१७ तावत् 'स्रुक्पाणिरास्ते प्रतिप्रस्थाता' इति कात्यायनः (५.५.१४)।

६.१९ भरद्वाजेनोक्तमाग्रयणेष्टावेव वैश्वदेवचरौ 'विश्वेषां देवानामहं देवयज्यया प्राणैः' इत्यादि तस्मिन् एककपाले द्यावापृथिव्योरित्यादि (६.१७.१२)। कात्यायने-ऽप्येवमेव (४.६.३)।

७.७ अत एवोक्तं भरद्वाजेन 'स्थालीगतं निष्कासं[2] प्रज्ञातं निदधाति' (८.६.२३) इति।

८.८ 'न प्रणीताः प्रणयति' इति भरद्वाजः (८.१२.११)।

८.९ चतुरो मुष्टीन् निरुप्य प्रभूतानन्वावपतीति भरद्वाज (१.९.११–१२)–आपस्तम्बौ (८.१०.१)।

८.१० आपस्तम्बः (८.९.१२) पक्षान्तरमाह सान्नाय्यवदिति।

८.१२ 'पत्ये[3] स्त्रीकुमारेभ्यश्च प्रतिवेशमोदनं पचति' इत्युक्तं वैखानसेन (९.२)।

९.११ 'पत्नीस्त्रीकुमाराः' इति वैखानसः (९.३)।

९.१२ 'क्रैडिनस्य तन्त्रं प्रक्रमयति...पुरा प्रातरग्निहोत्रात् पूर्णदर्व्येण प्रचरति[4]' इति भरद्वाजोक्तेः (८.१४.१,३)।

११.५ आपस्तम्बः 'ये के च देवसंयुक्ता मन्त्रा देवेभ्यः पितृभ्य इति तान् संनमति यथा भवति देवपितृयजनीति। अविकारो वा परवाक्यश्रवणात्' (८.१३.६) इति।

१३.१ 'आश्राव्य सीद होतरिति' तथैव भारद्वाज (८.१८.१३)–आपस्तम्बोक्तः (८.१४.२२)।

१३.१७ सर्वेभ्यस्त्रिभ्यः सकृत्सकृदवद्यतीत्यापस्तम्ब (८.१५.९)–भरद्वाजोक्तेः (८.१९.५–६)।

१४.१ अत एवाहापस्तम्बः 'यथासमाम्नायम्[5]। ... अग्नये कव्यवाहनाय यमाय वा मन्थम्' (८.१३.१५–१६) इति।

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१. मु– मेषप्रतिकृतिभ्याम् २. मु– वारुणनिष्कासं ३. मु–पत्न्यै ४. मु–चरन्ति ५. मु– यथा समाम्नातम्

१४.६ अत्र 'एतत्ते ततासौ' इत्यापस्तम्बः (८.१६.६)।

१६.३ 'परोगोष्ठ आसजन्ति'[१] इति भरद्वाजः (८.२३.५)।

१६.६ 'सुमित्रा न इत्येतेन[२]' इति भारद्वाजः (८.२३.६)।

१६.१० 'तस्याग्न्याधेयिकवत्[३] कल्पः' इति भरद्वाजः (८.२३.११)। सर्वे भागा ब्रह्मण एवेति 'पूर्ववत्' इत्यापस्तम्बः (८.१९.१)।

१७.३ प्रातर्दोहस्यावृता काले प्रातर्दोहं दोहयति। तथैवोक्तमापस्तम्ब(८.२०.४)-भरद्वाजाभ्याम् (८.२४.६)।

१७.४ तथा भरद्वाजोऽपि 'प्रतिधुगिति दुग्धमात्रवाद' इति (नोपलभ्यते)। आसाद्यैवावदाय याग इति सर्वं कात्यायनेन (५.११.५-१०) पूर्वपक्षसिद्धान्ताभ्यां साधितं ज्ञेयम्।

१७.६ एकमेव नामेष्टम्। आपस्तम्बस्यापि (८.२०.८) तथैव।

१८.२ फाल्गुनीत्युपलक्षणं सर्वमेतत् कात्यायनेन (५.११.१६) स्पष्टीकृतम्।

१८.४ इष्टिराग्नेयी कात्यायनीयानाम्(५.११.१६)। अन्यैः (बौश्रौ २२.६) सवनेष्टि-रित्युक्तम्।

(B) The Citations given by Vāñcheśvara in his commentary

१.१ आश्वलायनेन च 'दर्शपूर्णमासाभ्यामिष्ट्वेष्टिपशुचातुर्मास्यैः' (४.१.१) इति नित्यानुक्रमे वचनात्। बौधायनेन 'यावज्जीवप्रयुक्तानि[४] स्युः' (२१.१) इति यावज्जीवाभ्यासवचनात्। भारद्वाजोऽपि फलानुपबन्धेनैव 'चातुर्मास्यैर्यक्ष्यमाणः पञ्चहोतारं मनसानुद्रुत्य' (८.१.१) इत्युक्त्वा 'काम्यानि चातुर्मास्यानि व्याख्यास्यामः' (८.२५.१) इति स्थलान्तरे प्राह।

१.२ अत्र बोधायन(५.१.)-भरद्वाजयोर्मते उदगयनमात्रे प्रयोगो द्वादशाहेनापवर्गः। 'उदगयन आपूर्यमाणपक्षे समस्तानि। तेषां यथापूर्वं[५] निवर्तनमन्ते वपनम्' (भाश्रौपरि १०६)इति यथा 'द्वादशाहानि यक्ष्यमाणः[६] द्वितीये वैश्वदेवेन[७] तृतीये चतुर्थेऽहन्युपरमं[८] पञ्चमे वरुणप्रघासैः[९] षष्ठे सप्तमे चोपरम्याष्टमे नवमे साकमेधानां[१०] दशम एकादशे चोपरम्य द्वादशे शुनासीरीयं त्रयोदशे पशुः[११]। संवत्सरप्रतिमा वै द्वादश रात्रयः संवत्सरमेव यजेत' (भाश्रौपरि २१८) इति। बौधायनोऽपि 'नक्षत्रप्रयोग इत्येके[१२]। उदगयन आपूर्यमाणपक्षे[१३] पुण्याहे प्रयुञ्जीत' (५.१)। तथा 'द्वादशाहेऽपि चातुर्मास्यः प्रयुञ्जीत[१४] प्रथमायां[१५] वैश्वदेवेनेष्ट्वा चतुर्थ्यां वरुणप्रघासैरष्टम्यां नवम्यां च साकमेधैर्द्वादश्यां शुनासीरीयपरुषा यजेतेति विज्ञायते' (२५.१) इति। अन्ये तु 'यथाप्रयोग[१६] इत्यौपमन्यवः' (२१.१०) इति बौधायनवचनात्। 'चातुर्मास्यानि प्रयोक्ष्यमाणः' इत्याश्वलायनेन (२.१५.१) पुरुषसंस्कारतया निर्देशात्।

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१. मु- परोगोष्ठे वृक्ष आसज्योपतिष्ठन्ते २. मु- सुमित्रा न आप ओषधयः सन्तु इति ३. मु- °ग्न्याधेयेन ४. मु- 'एव चातुर्मास्यानि' इत्यधिकम् ५. मु- यथादेशं ६. मु- 'प्रतिपदि वैश्वानरपार्जन्यौ' इत्यधिकम् ७. मु- देवं ८. मु- चतुर्थे चोपरम्य ९. मु- °घासाः १० मु-°मेधाः ११. मु- पशुरिति १२. मु- इत्येक आहुः १३. मु- °पक्षस्य १४. मु- यजेत १५. मु- नास्ति १६. मु- °प्रयोगम्

१.५–६ 'पशुबन्धवद् गार्हपत्यादग्निं प्रणीय[1]' इत्यापस्तम्बः (८.१.६)। तथा चापस्तम्बः 'अग्निं प्रणयन् नोद्यतहोमं जुहोति' (८.१.६) इति। वैखानसः 'पशुबन्धवद् गार्हपत्यादग्निं प्रणीयत[2] इदमग्न्यायतनेऽग्निं[2] प्रतिष्ठापयतीत्येके' (८.३) इति। स्पष्टमाहापस्तम्बः 'नानुत्तरवेदिके पाशुकं प्रणयनं विद्यत इत्यपरम्' (८.१.८) इति।

१.९ तथा चापस्तम्बः 'प्रसूमयं बर्हिः प्रस्तरश्च' (८.१.१०) इति। 'तस्मिन् मन्त्रः' इत्यापस्तम्बः (८.१.१२)।

१.१० 'तथेध्मस्त्रयोविंशतिदारुः' इत्यापस्तम्बः (८.१.१३–१४)।

१.१२ 'श्वोभूते पात्रसंसादनकाले' इत्यापस्तम्बः (८.२.१)।

१.१९ 'यत्संवर्तते सामिक्षा' इत्यापस्तम्बः (८.२.६)।

२.१ आपस्तम्बोऽप्याह 'पिष्टानां पौष्णं श्रपति[3]' (८.२.४) इति।

२.११ नवत्वसंख्यापूरणमाहापस्तम्बः 'चतुर्थोत्तमावन्तरेण पाशुकाश्चत्वार[4] दुरप्रभृतयः प्रैषप्रतीकयाज्याः' (८.२.१५) इति।

२.१२ 'पशुवत् समानयनम्' इत्यापस्तम्बः (८.२.१६)।

२.१३ आपस्तम्बस्तु 'उपांशु सावित्रेण प्रचर्य पूर्ववदेककपालेन प्रचरति' (८.२.१७) इति सावित्रमात्रस्योपांशुत्वमाह।

२.१८ अत्र विशेषमाहापस्तम्बः 'अष्टावाद्याः पाशुकाः प्रैषवर्जम्' (८.३.१) इति।

३.८ 'अनुवषट्कृते च' इत्यापस्तम्बः[5]। तथा चापस्तम्बः 'स्रुवाणां[6] ह वै हविषां स्विष्टकृते न समवद्यन्ति[7] सोमस्य वाजिनस्य घर्मस्य' (८.३.११) इति।

३.११ उपहवप्रकारमाहापस्तम्बः 'कर्मनामधेयैरामन्त्रयते[8]' (८.३.१३) इति। तत्र क्रममाह भारद्वाजः 'होताग्रेऽथाध्वर्युरथ ब्रह्माथाग्नीध्रोऽथ यजमानः। समशो वा विभज्य सर्वमेव मिथः कर्मनामभिः समुपह्वयेरन्' (८.४.४–६) इति।

४.२ 'उदवसाय वरुणप्रघासैर्यजते' इत्यापस्तम्बः (८.५.१)।

४.७ 'पञ्च[9] ऋत्विजः[9]' इत्यापस्तम्बः (८.५.१५)।

४.१० 'अग्रेण गार्हपत्यसमे[10] प्राची' इत्यापस्तम्बः (८.५.४)।

४.१२ 'अन्तरा वेदी प्रतिप्रस्थातुः संचरः' इत्यापस्तम्बः (८.५.११)। कृतानुकारीति कात्यायनोक्तेः (५.४.३२)।

४.२१ तथा चापस्तम्बः 'सद्यस्काला वरुणप्रघासाः' (८.५.३१)।

५.१ 'उत्तरस्मिन्नेवाग्नौ प्रणीता आसादयतः' इति भारद्वाजः (८.७.१२)। 'वरुणप्रघासेषु समाः[11] प्रणीताः' (भाश्रौपरि १०५) इति। कात्यायनः (५.४.३१) अतो न प्रणीता प्रतिप्रस्थातुः।

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१. मु– प्रणयन् २. मु– प्रणीय तद्वदग्न्या° ३. मु– श्रपयति ४. मु– °श्चत्वारो ५. नेदं सूत्रम् अपि तु आपश्रौ (८.३.८) इत्यत्र धूर्तस्वामिभाष्ये इदं वचनम् ६. मु– त्रयाणां ७. मु– °द्यति ८. मु– कर्मनामधेयेनामन्त्र° ९. मु –पंचर्त्विजः १०. मु– °पत्यं समे ११. मु– समानाः

५.१६ आपस्तम्बस्तु 'पौष्णाः करम्भपात्राणि मेषामिति[1] यवानां व्रीहीणामितराणि (८.५.३६) इति ।

५.१७ 'यावन्तो यजमानस्य पुत्रपौत्रा भवन्ति' इत्येव भारद्वाजः (८.७.१) ।

६.६ तत्र भारद्वाजः 'उभौ निर्मन्थ्याभ्यां चरत इत्येकम् । अध्वर्युरित्यपरम्' (८.८.१५) इति ।

६.११ 'एतद्यजुर्वाचयति[2]' इत्यापस्तम्बः (८.६.१९) ।

६.१२ 'शूर्प उपस्तीर्य करम्भपात्राण्योप्याभिघार्य' इति भारद्वाजः (८.९.७) ।

६.१४ 'अध्वर्युः प्रतिप्रस्थाता वा जुहुयात्' इत्यापस्तम्बः (८.६. २६) ।

६.१७ 'अध्वर्युरेव प्रवरं वृणीते[3]' इति भारद्वाजः (८.९.१४) । 'प्रतिप्रस्थाता कृतानुकरोऽन्यत्र' इति कात्यायनवचनेन (५.४.३१–३२) । कृतानुकरोऽन्यत्रेति बोधायनश्च (२५.२) ।

६.१८ तथा च भारद्वाजः 'संसृष्टे च नानाद्रव्यत्वात् वरुणप्रघासेषु मेषयोश्च' (भाश्रौपरि १६८) इति । अत्र मेषयोर्देवतामाहापस्तम्बः 'तयोरामिक्षावद्देवताम्[4]' (८.५.३९) ।

७.२ अत्रापेक्षितमाचार्येणानुक्तं किंचिद् आपस्तम्बोक्तिमनुसृत्य लिख्यते 'तदु हैके पृथगिडे समवद्यन्ति तदु तथा न कुर्यात् । सप्तानां हविषां समवदायाध्वर्युः प्रतिप्रस्थात्रे प्रयच्छति । तस्मिन् प्रतिप्रस्थाता मारुत्या अन्ववदधाति' (८.७.३) इति । 'उभयोः[5] पृथक् स्विष्टकृतौ जुहुतः सहेडामवद्यतः' इति भारद्वाजः (८.१०.१०) ।

७.७ आपस्तम्बस्तु 'पूर्णपात्रवर्जमिष्टिं संस्थाप्य[6]' इत्युक्त्वा 'पूर्णपात्रस्थाने सौमिकोऽवभृत[7]' इत्याह (८.७.११–१२) ।

७.१० 'नायुर्दान्[8] नाभिप्रव्रजनमन्त्रम्' इत्यापस्तम्बः (८.७.१७) ।

८.३ तथा च भारद्वाजः 'द्व्यक्षरत्र्यक्षरा ऐन्द्राग्नाविकाराः[9] । चतुरक्षरप्रभृतयो अग्नीषोमीयविकाराः[10]' (भाश्रौपरि १७५–१७६) इति । तथा भारद्वाजः 'अक्षरसंख्यायां सगुणो देवताशब्दः संख्यायेत[11]' (भाश्रौपरि १७९) । 'बर्हिरनुप्रहरणवर्जं वा' इति कात्यायनः (५.६.५) ।

८.४ 'अयजुष्केण वत्सानपाकरोति[12]' इत्यापस्तम्बः (८.९.११) । 'तूष्णीं वत्सानपाकृत्य' इति वैखानसवचनात् (९.१) ।

८.९ 'चतुरो मुष्टीन् निरुप्य बहून्वापति[13]' इत्यापस्तम्बः (८.१०.१) ।

८.११ तथा च भारद्वाजः 'अनुत्पूते पयस्यनुत्पूततण्डुलानावपति[14]' (८.१२.१५) इति ।

९.९ आपस्तम्बस्तु 'न प्राशित्रं न यजमानभागम्' (८.११. ६) इत्याह ।

९.१० 'ये यजमानस्यामात्या हविरुच्छिष्टाशास्ते[15] ओदनशेषान् प्राश्नन्ति' इत्यापस्तम्बः (८.११.८) । तथा च भारद्वाजः 'यावन्तो हविरुच्छिष्टाशा भवन्ति । अतोऽन्ये विप्राः[16] प्राश्नीयुर्यदि प्रभूत ओदनः स्यात्' (८.१३.१४–१५) इति ।

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१. मु– मेपाविति २. मु – एतच्च वाच° ३. मु – प्रवृणीते ४. मु– °वद्दैवतम् ५. मु – नास्ति ६. मु– पूर्णपात्रवर्जं पूर्ववदिष्टिं संस्थापयति ७. मु – पूर्णपात्रस्य स्थाने सौमिकोऽवभृथः ८. मु – नायुर्दाम् ९. मु– ऐन्द्राग्नवि° १०. मु – °तयोऽग्नी° ११. मु – नास्ति १२. मु – °नपाकृत्य १३. मु – बहृवन्वावपति १४. मु– °नुत्पूय तंडुला° १५. मु– °शास्त १६. मु– अतोऽन्येऽपि प्राश्नी°

९.१८ 'हुते वा' इत्यापस्तम्बः (८.११.१८)।

९.२१ 'आग्नीध्रं हैके रावपन्ति[1]' इत्याश्वलायनः (२.१८.१२)।

१०.९ 'ऐन्द्राग्नतुषैरवभृथमभ्यावपन्ति[1]' इति वैखानसः (९.३)।

११.११ 'द्वौ परिधी परिदधाति मध्यमोत्तरौ' (८.१४.९–१०) इत्यापस्तम्बः 'यदि सर्वानावाहनकाले परिधीँ रपोर्ण्विति वाभिज्ञाय दक्षिणं मध्यमे परिधा उपसमस्येत्[2]' (८.१४.१२) इति।

११.२१ 'बहुरूपा धाना: करोति' इत्यापस्तम्बः (८.१३.१९)।

११.२२ 'अनुपदह्यमानाः[3] परिशेरत आ हविषामुद्वासनात्' इति भारद्वाजः (८.१७.१३)।

१२.२१ 'एकमेवशिष्य[4]' इत्यापस्तम्बः (८.१४.१९)।

१३.१ तथा च कात्यायनः 'सीद होतरित्येव भूयात्[5]' (५.८.३४) इति।

१३.८ 'अग्रेणाहवनीयं पितृयज्ञस्य संचरतो[6] भवति' इति भारद्वाजः (भाश्रौपरि ५५)।

१३.२१ 'ऋचमुक्त्वा प्रणौति। अपरामुक्त्वा प्रणौति' इत्यापस्तम्बः (८.१५.१४)।

१३.२५ 'यां देवतां [7]यजेत तद्धविषः प्रथममवद्य[7]' इत्यापस्तम्बः (८.१५.२१)।

१४.६ तथा च 'एतत्ते तत ये च त्वामन्विति प्रथमं पिण्डमवदध्यात्। एतत्ते पितामह ये च त्वामन्विति द्वितीयम्। एतत्ते प्रपितामह ये च त्वामन्विति तृतीयं यथा पिण्डपितृयज्ञे' इति[8] भारद्वाजः (८.२०.१३)। आपस्तम्बस्तु 'एतत्ते ततासौ ये च त्वामन्वित्येतैः प्रतिमन्त्रं त्रीन् परान् पितॄनन्वाचष्टे। षष्ठं प्रथमे पिण्डे पञ्चमं द्वितीये चतुर्थं तृतीये' (८.१६.७) इत्याह। वैखानसस्तु षष्ठादीनां नामग्रहणमाह 'षष्ठं प्रथमे पिण्डे' (९.९) इत्यादि।

१४.११ 'आतमितोरुपस्थाय' इत्यापस्तम्बः (८.१६.९)।

१४.१३ 'एतेनैव[9] परिश्रितं प्रविशन्ति' इत्यापस्तम्बः (८.१६.१०)।

१४.१४ 'अवघ्रेण सर्वभक्षः' इत्यापस्तम्बः (८.१६.१२)।

१४.१६ आपस्तम्बस्तु 'शुन्धतां पितर [10]इत्यप्रदक्षिणमयाविष्ठेत्यादिना परिषिञ्चन् प्रत्यागच्छति[10]' (८.१६.४–५) इत्याह।

१४.२५ आपस्तम्बस्तु 'निवीतानि कुर्वते' (८.१६.१८) इति सर्वेषां निवीतमाह।

१५.४ उत्तरदिश एव रुद्रसंबन्धित्वे संस्तवात् भारद्वाज(८.२२.१)–आपस्तम्ब-(८.१७.४)–कात्यायन(५.१०.३१)–वचनेभ्यश्च। 'गार्हपत्य[11] उदीचोऽङ्गारान् निरूह्य तेष्वधिश्रित्य' (९.१०) इति वैखानसश्च।

१५.१२ 'उत्तरार्धात् सकृत्सकृदवदाय[12]' इत्यापस्तम्बः (८.१७.१२)।

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१. मु– वयन्ति २. मु–परिधावुप° ३. मु– ता अत्रैव विदह्यमानाः ४. मु– एकामनूयाजसमिधमवशिष्य ५. मु –ब्रूयात् ६. मु–संचरो ७–७. मु– यजेत्तद्धविष प्रथममवदाममवद्यति ८. मु –'एतत्ते तत ये च त्वामनु' इत्येतैर्मन्त्रैर्यथापिण्डपितृयज्ञे ९. मु– एतयैव १०–१०. मु– इति त्रिः प्रसव्यं . . . अयाविष्ठा . . . त्रिरपरिषिचन् प्रतिपर्येति ११. मु–गार्हपत्याद् १२. मु– सकृदवदाय

१५.१५ 'एवं[1] त्रिः समावपेयुः' इत्यापस्तम्बः (८.१८.४)।

१५.१६ 'यस्य कस्यचित्[2] पतिकामा स्यादित्येकम्। यजमानस्येत्यपरम्' इति भारद्वाजः (८.२३.४)।

१६.३ 'मृतयोर्मृतेषु वा' (८.१८.७) उपनह्येत्यपि बोध्यं आपस्तम्बोक्तेः।

१६.१० 'पूर्वं[3] निर्वपति' इत्यापस्तम्बः (८.१९.१)। 'अन्यत्र वरदानात्' इति भारद्वाजवचनात् (८.२३.११)। 'अश्वः श्वेतो[4] दक्षिणा' इत्यापस्तम्बवचनात्। अस्य आदित्यानुनिर्वाप्यान् आग्नावैष्णवादींश्चक्षुष्कामेष्ट्यादीन् आपस्तम्ब (८.१९.५–६) आह।

१७.२ परिभाषया वैश्वदेवप्रकृतिकत्वे सिद्धेऽपि पुनर्वैश्वदेवेनेत्यादि वचनं कल्पान्तरकारोक्त-(बौश्रौ ५.१८) महाहविःकल्पातिदेशनिरासार्थम्।

१७.४ 'प्रतिधुगिति दुग्धमात्रस्य वाद' इति भारद्वाजः (नोपलभ्यते)। तथा च कात्यायनः 'वायव्यं पयो लौकिकं प्रतिधुक् श्रुतेः' (५.११.५–७) इति। 'पञ्चप्रयाजं त्र्यनूयाजमित्येकम्[5]' इत्यापस्तम्बः (८.२०.७)।

१७.६ 'मासनामभ्यां जुहोति सँ सर्पाय स्वाहाँहस्पत्याय स्वाहा[6]' इति भारद्वाजः (८.२४.७)।

१८.३ 'सोमेन पशुनेष्टया वा यजेत' इति कात्यायनः (५.११.१६)। बौधायनस्तु पशुसोमानुक्त्वाह 'सवनेष्टया यजेतेत्यौपमन्यवः' (२१.६) इति। अत्रापस्तम्बः 'तुरायणेन[7] संवत्सरं सवनविधाविष्टि[8] निर्वपति। आग्नेयोऽष्टाकपाल ऐन्द्राग्न[9] एकादशकपालो वैश्वदेवो द्वादशकपालश्चरुरित्येके' (२३.१४.५–६)। तत्राप्याहाश्वलायनः 'तुरायणमग्निरिन्द्रो विश्वे देवा इति पृथगिष्ट्योऽनुसवनमाहरेद्[10] एका वा त्रिहविः' (२.१४.४–६)।

१८.५ 'एतैनैव पशुकामो यजेत यस्मिन्नस्यतैर्भूयिष्ठं[11] गोषु पयः स्यात्' इत्यापस्तम्बः (८.२२.२)।

(C) The Citations given by Gopīnātha in the Cāturmāsyaprayogendu

१.१–२ आश्वलायनेन च 'दर्शपूर्णमासाभ्यामिष्ट्वेष्टिपशुचातुर्मास्यैः' (४.१.१) इति नित्यानुक्रमे पाठात्। वैखानस(२२.३१)–वाधूलाभ्यामपि नित्यत्वेन विहितत्वात्। बोधायनेनापि 'यावज्जीवप्रयुक्तानि[12] चातुर्मास्यानि स्युः' (२५.१) इति यावज्जीवाभ्यासस्योक्तत्वात्। भारद्वाजेनाप्यादौ (८.१.१) फलानुबन्धेनामूनि विधाय ततः 'काम्यानि चातुर्मास्यानि व्याख्यास्यामः' (८.२५.१) इति नित्यकाम्यविभागस्य प्रदर्शितत्वात्। तत्र पञ्चदशाहिकप्रयोगो भारद्वाजसूत्रे 'चातुर्मास्यैः पञ्चदशाहानि यक्ष्यमाणः प्रतिपदि वैश्वानरपार्जन्यौ द्वितीये वैश्वदेवं

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१. मु–एतैनैव कल्पेन २. मु–कस्य च ३. मु–पूर्वंवन् ४. मु–श्वेतोऽश्वो ५. मु–°मित्येके ६. मु–उत्तमेन मासनाम्नाभिजुहोति सँसर्पोऽस्यँहस्पत्याय स्वाहा इति ७. मु–नास्ति ८. मु–सवनविधा इष्टीर्नि° ९. मु–ऐन्द्र १०. मु–°सवनमहरहः ११. मु–°स्यतौँ भूयिष्ठम् १२. मु–°क्तान्येव

तृतीये चतुर्थे पञ्चमे चोपरम्य षष्ठे वरुणप्रघासाः सप्तमेऽष्टमे नवमे चोपरम्य दशम एकादशे च साकमेधा द्वादशे त्रयोदशे चोपरम्य चतुर्दशे शुनासीरीया पञ्चदशे पशुरिति' (भाश्रौपरि २१७)। द्वादशाहिकप्रयोगोऽपि भरद्वाजसूत्रे 'द्वादशाहानि यक्ष्यमाणः प्रतिपदि वैश्वानरपार्जन्यौ द्वितीये वैश्वदेवं तृतीये चतुर्थे चोपरम्य पञ्चमे वरुणप्रघासाः षष्ठे सप्तमे चोपरम्याष्टमे नवमे च साकमेधा दशम एकादशे चोपरम्य द्वादशे शुनासीरीयया त्रयोदशे पशुरिति। संवत्सरप्रतिमा वै द्वादश रात्रयः संवत्सरमेव यजत इति विज्ञायते' (भाश्रौपरि २१८) इति। बोधायनेनापि द्वादशाहिकः प्रयोग उक्तः 'द्वादशाहेऽपि चातुर्मास्यैर्यजेत प्रथमायां वैश्वदेवेनेष्ट्वा चतुर्थ्यां वरुणप्रघासैरष्टम्यां[1] नवम्यां च साकमेधैर्द्वादश्यां शुनासीरीयपुरुषा[2] यजेतेति। विज्ञायते संवत्सरप्रतिमा वै द्वादशरात्रयो भवन्तीति' (२५.१.)। यथाप्रयोगपक्षो बोधायनद्वैधसूत्रे 'यथाप्रयोगमित्यौपमन्यवः' (२१.१) इति। पाञ्चाहिकः प्रयोगो बोधायनीयानामेव न सत्याषाढहिरण्यकेशीसूत्रानुसारिणाम्। 'सान्नाय्यवत्यो[3] द्वयहकालाः' (हिश्रौ २२.२.२) इत्यनेन विरोधात्। एतेन कठसूत्रीयपञ्चापवर्गपक्षोऽपि निराकृतो भवति। भरद्वाजस्तावदाह 'उदगयन आपूर्यमाणपक्षे समस्तानि तेषां यथापूर्वं[4] निवर्तनमन्ते वपनम्' (भाश्रौपरि १०६) इति। बोधायनस्तावदाह '[5]नक्षत्रे प्रयोग उदगयन अित्येके[5]। उदगयन आपूर्यमाणपक्षे[6] पुण्याहे प्रयुञ्जीतेति' (५.१)। 'उदगयन आपूर्यमाणपक्षे पुण्याहे सन्निपाते यज्ञकालोऽनादेशे' इति छन्दोगसूत्रात् (लाट्याश्रौ ८.१.१)। 'पर्वणि समाप्तिमेके यथासंभवमेके' इति बोधायनकल्पसूत्रे (नोपलभ्यते)। 'तत्रारम्भसमाप्ती आरम्भो वा' इति केशवस्वामी। 'समाप्तिरपरपक्षे इति केचित्' इति यज्ञतन्त्रे। चातुर्मास्यपर्वणां गौणकालानाह भारद्वाजः 'आ वरुणप्रघासानां कालाद् वैश्वदेवस्य कालो नातीयाद् आ साकमेधानां कालाद् वरुणप्रघासकालो नातीयाद् आ शुनासीरीयस्य कालात् साकमेधानां कालो नातीयाद् आ वैश्वदेवस्य कालाच्छुनासीरीयस्य कालो नातीयात्' इति (नोपलभ्यते)। 'काम्यस्य गौणकालाभावः' (नोपलभ्यते) इत्युक्तं नारायणेन। तदुक्तं मंडनेन[7] –

वैश्वदेवस्य कालोऽस्ति प्राक्प्रघासविधानतः।
प्रघासानां च कालोऽस्त्या साकमेधीयकालतः॥
स्यात् साकमेधकालोऽप्या शुनासीरीयकालतः।
शुनासीरीयकालोऽप्या वैश्वदेविककालतः॥ (२.१५३–१५४) इति।

कात्यायनेन स्पष्टमेवाभिहितं 'कालातिक्रमे नियतक्रिया प्राप्तकालत्वात् (७.१.२२) इति। अत्रस्थं कर्कभाष्यं '[8]यदि दैवान्मानुषाद्वा प्रतिबन्धात्[8] कालव्यतिक्रमे नित्यानि कर्तव्यानि प्राप्तो हि तेषां कालः' इति। 'चान्द्रमसा एव मासाः संख्येयाः न सौराः। सावना वा' इत्याहापस्तम्बः (नोपलभ्यते)। तथा चाश्वलायनः 'पञ्चम्यां पौर्णमास्याम्' (२.१७.१) इति। 'अथवाऽप्येकपर्वण्येकपशौ वेन्द्राग्ने[9] पराञ्चि हवींष्युपहूयेळां पित्र्यां[10] त्र्यम्बकादूर्ध्वमनूयाजप्रभृतिमनोतादि

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१. मु– ष्टम्यां च २. मु– पुरुषा ३. मु– वत्यस्तु ४. मु– यथादेशं ५–५. मु– नक्षत्रप्रयोग इत्येक आहुः ६. मु– पक्षस्य ७. त्रिकाण्डमण्डनः, भट्टाचार्यैः संपादितम्, कलकत्ता, १९०३ ८–८. मु– मानुषादिप्रतिबलात् ९. मु– चैन्द्राग्ने १०. मु–पित्र्या

पशुना वा' इति शाङ्खायनोक्तः (१४.१०.१९–२१) प्रकारस्तु स्वसूत्रविरुद्ध-त्वान्नैव भवति । मानवसूत्रोक्तानि (९.३.७) पाशुकचातुर्मास्यानि । 'चातुर्मास्य-पशुदक्षिणानि पाशुकानि' इति चाह शाङ्खायनः (१४.१०.२३) ।

१.१९ 'तां य एव कश्चन[1] कुशलः परीन्धे' इति बोधायनेनाप्युक्तम् (५.१) ।

२.३ भरद्वाजः स्पष्टतयामुमर्थमाह 'न पत्न्यवेक्षेताधिश्रयणाप्रतिषेधात्' इति (नोपलभ्यते) ।

२.११ 'चतुर्थोस्मावन्तरेण[2] पाशुकाश्चत्वारो दुरःप्रभृतयः प्रैषप्रतीका[3] याज्याः' इत्या-पस्तम्बसूत्रात् (८.२.१५) ।

३.५ वाजिनयागे उत्तमः स्वरः । आश्वलायनमते (१.५.२६) मन्द्रः स्वरः ।

३.६ 'ऊर्ध्वज्ञुरनवानं याज्या[4]' इत्याश्वलायनेनोक्तेः (२.१६.१४) ।

३.८ 'त्रयाणां ह वै हविषां स्विष्टकृते न समवद्यति सोमस्य वाजिनस्य घर्मस्य' इत्या-पस्तम्बसूत्रम् (८.३.११) । 'न चागुरुत्तरस्मिन्' इत्याश्वलायनोक्तेश्च (२.१६.१६) ।

४.७ आपस्तम्बेन पञ्चर्त्विजः (८.५.१५) इति पञ्चसंख्याया अत्रैव प्रदर्शनात् ।

४.१० 'उत्तरा पाशुवन्धिकी दक्षिणा दार्शिकी' इति बोधायन(५.५)– निरासार्थं सम-वचनम् ।

४.१२ 'कृतानुकरः प्रतिप्रस्थाता' इति बोधायनोक्तः (२५.२) ।

४.१७ 'उत्तरस्यां वेद्यामुत्तरवेदिमुपवपति न दक्षिणस्याम्' इति स्पष्टतया भारद्वाजो-क्तेश्च (८.५.१६) ।

४.२२ 'दक्षिणविहारस्य[5]' इति भरद्वाजः (८.६.६) । बोधायनोऽपि 'दक्षिणविहारस्य[6] पात्राणां करण इति । सूत्रं बोधायनस्य । सौवर्णानि[7] राजतानि वा स्युरिति शालीकिः । शमीमयानीत्यौपमन्यवः' (२१.२) इति ।

५.२२ तथा च भरद्वाजः 'स्थालीगतं[8] निष्कासं[8] प्रज्ञातं निदधाति' (८.६.२३) इति ।

६.१ तथा चापस्तम्बः 'अष्टावुत्तरस्यां वेद्यां हवींषि सादयत्येकां मारुतीं प्रतिप्रस्थाता दक्षिणस्यां करम्भपात्राणि च' (८.६.१४–१५) इति ।

६.१२ ऐषीकशूर्पस्यालाभेऽनुग्रहमाह द्वैधसूत्रे बोधायनः 'ऐषीकं शूर्पमिति । सूत्रं बोधायनस्य । दर्भमयं वा कुशमयं वेति शालीकिः । प्रत्यक्षमित्यौपमन्यवः' (२१.२) इति ।

६.१३ 'शूर्पस्यानुप्रहरण इति । अनुप्रहरेदिति बोधायनः । नानुप्रहरेदिति शालीकिः । अद्भिरभ्युक्ष्य भुञ्जीतेत्यौपमन्यवः' इति (बौश्रौ २१.२) । 'किंदेवत्यानि[9] खलु

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१. मु– कश्च° २. मु. चतुर्थोत्तमाव° ३. मु– प्रतीकयाज्या ४. मु– याज्याम् ५. मु– दक्षिणस्य विहारस्य
६. मु– वरुणप्रघासेषु दक्षिणस्य विहारस्य ७. मु– सौवर्णानि वा ८. मु– वारुणनिष्कासं ९. मु– °त्यानि नु

करम्भपात्राणि इति[1]। वारुणानि[2] भवन्त्येव[2] ब्रूयात्' द्वैधसूत्रात् (बौश्रौ २५.१) वरुणदेवत्यानि ।

६.१८ तथा च भरद्वाजः 'आशिषस्तु[3] समुच्चीयेरन्'। संसृष्टेषु नानाद्रव्यत्वाद्वरुणप्रघासेषु मेषयोश्च' (भाश्रौपरि १६७–१६८) इति चकारादामिक्षयोः ।

७.२ तथा चापस्तम्बः 'सप्तानां हविषां समवदायाध्वर्युः प्रतिप्रस्थात्रे प्रयच्छति तस्मिन् प्रतिप्रस्थाता मारुत्या अन्ववदधाति' (८.७.३) इति । न च प्रतिप्रस्थातुः पृथगेवेडापात्रमस्त्विति वाच्यम् । 'तदु हैके पृथगिडें निरवद्यन्ति[4] तदु तथा न कुर्यात्' इत्यापस्तम्बेन (८.७.३) निषेधात् ।

७.१० स्पष्टमुक्तमापस्तम्बेन 'नायुर्दा[5]' (८.७.१७) इति ।

७.११ भरद्वाजमतात्तु ऋजीषभक्षण एवात्र न 'यदन्यत्साम्नोऽध्वमन्त्रादृजीषभक्षादिति' (८.११.८) ।

७.१२ 'सुमित्रा न' इति भरद्वाजः (८.२३.६)। तथा च कात्यायनः 'पूर्वे दद्यादधिकृतेभ्यो यस्मा इच्छेत्' (५.५.३३) इति ।

८.३ तथा च कात्यायनः 'त्र्यक्षरादूर्ध्वं तेऽग्नीषोमीयस्य त्र्यक्षरा ऐन्द्राग्नस्य' (नोपलभ्यते) इति । भारद्वाजोऽपि 'द्विदेवता बहुदेवताश्च द्व्यक्षरास्त्र्यक्षराश्चैन्द्राग्नविकारा[6] यथाश्विनौ मरुत' इति । चतुरक्षरप्रभृतयोऽग्नीषोमीयविकारा यथा वैश्वदेवो द्यावापृथिव्य[7] इति' (भाश्रौपरि १७४–१७६) इति । 'अक्षरसंख्यायां सगुणो देवताशब्दः संख्यायेत[8]' इति भरद्वाजेन (भाश्रौपरि १७९) ।

८.७ भरद्वाजोऽपि स्पष्टमाह 'न प्रणीताः प्रणयति' (८.१२.११) इति ।

८.१० समन्त्रदोहपक्षस्तु आपस्तम्बानामेव (८.९.१२) नास्माकम् ।

८.१२ 'तं लौकिकेन कर्मणा पचति' इति वैखानसः (नोपलभ्यते) ।

९.१० 'हविरुच्छिष्टाशाः' इत्यापस्तम्ब (८.११.८)–कात्यायनौ (५.६.२४)। भारद्वाजो विशेषमाह 'अमात्येभ्य ओदनानुपहरन्ति यावन्तो हविरुच्छिष्टाशा भवन्ति । अतोऽन्येऽपि प्राश्नीयुर्यदि प्रभूत ओदनः स्यात्' (८.१३.१४–१५) इति ।

९.११ 'स्त्रीकुमाराश्च[9]' इति वैखानसः (९.३) ।

११.११ परिधिद्वित्वपक्षे आपस्तम्बमते 'मध्यमोत्तमौ[10]' (८.१४.१०) भारद्वाजमते 'मध्यमदक्षिणार्ध्यौ[11]' (८.१८.१) ।

१२.१४ बोधायनो द्वैधसूत्रे 'अथैतदभिवान्यायै दुग्धम् अर्धपात्रमिति । सूत्रं बोधायनस्य । अथ यदि कनीयः स्याद‌द्भिरभ्युन्नीयेति शालीकिः' (२१.४) इति ।

१३.१३ 'अग्रेणाहवनीयं पितृयज्ञसंचरो[12] भवति' इति भरद्वाजोक्तेः (भाश्रौपरि ५५) ।

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१. मु– °त्राणि भवन्तीति २. मु– °णानीत्येव ३. मु– आशिषः ४. मु– समवद्यन्ति ५. मु– नायुर्दाम् ६. मु– द्व्यक्षरास्त्र्यक्षरा ऐन्द्राग्नविकारा ७. मु– द्यावापृथिवीय ८. मु– शब्द एव समाश्रीयेत ९. मु– स्त्रीकुमाराः १०. मु– मध्यमोत्तरौ ११. मु– मध्यमं चैव दक्षिणार्ध्यं च १२. मु– पितृयज्ञस्य संचरो

१३.१९ 'षडवत्तः पञ्चावत्तिनाम्' इत्यापस्तम्बसूत्रेण (८.१५.५)।

१४.५ 'हविःशेषान् संप्लोम्नाय्य पिण्डान् कृत्वा' इत्यापस्तम्बः (८.१६.६)।

१४.१८ भारद्वाजेनापि 'आञ्जनप्रभृति गार्हपत्योपस्थानान्तं कर्म क्रियते यथा पिण्डपितृयज्ञे' (८.२१.७) इति।

१५.१ बोधायनेनापि (२१.५) समन्त्रक एव निर्वाप उक्तः। उक्तं चाश्वलायनेन 'तत्राध्वर्यवं[1] कर्माधीयते' (२.१९.३८) इति।

१५.१४ उक्तश्चायमर्थो भरद्वाजेन 'मन्त्रव्यवाये मन्त्राभ्यासः' (भाश्रौपरि ६५) इति।

१५.१६ 'यस्य कस्य च पतिकामा स्यादित्येकम्' इति भरद्वाजोक्ताया (८.२३.४) पतिकामाया दुहितुर्निवृत्त्यर्थं यजमानग्रहणम्।

१६.३ परोगव्यूतिगमनासामर्थ्ये उपायमाह भरद्वाजः 'परोगोष्ठ आसजन्ति[2]' (८.२३.५) इति। बोधायनोऽपि 'अथैतान्[3] मूत ओप्य नीललोहिताभ्यां सूत्राभ्यां विग्रथ्य शुष्के[4] स्थाणौ विशाखायां वा बध्नाति' (५.१७) इति। उक्तं च बोधायनेन 'क्व उ खलु त्र्यम्बकानां[5] स्विष्टकृतं[5] भवतीति। यदेवतो[6] मूत आसजतीति' (२५.३)। तथा च बोधायनः 'यत्रास्य नित्यसंपन्नश्चतुष्पथः स्पष्टो भवति। यद्यु वै न भवत्यनसा वा रथेन वाधियान्ति[7]' (५.१६) इति।

१६.६ सुमित्रा न इत्येतेन मार्जनं भरद्वाजेनोक्तम् (८.२३.६)।

१६.१० 'आदित्यं घृते चरुं पूर्ववन्निर्वपति' इत्यापस्तम्बेन (८.१९.१) अग्न्याधेयकल्पस्य प्रापितत्वात्। 'प्रत्येत्यादित्यै घृते चरुं निर्वपति। तस्याग्न्याधेयेन कल्पो व्याख्यातः। अन्यत्र वरदानात्' इति स्पष्टतया भरद्वाजोक्तेश्च (८.२३.१०–११)। 'शृते नेदीयसि घृतम्[8]' इति बोधायनोऽप्याह (२.२०)।

१७.४ प्रतिधुगिति दुग्धमात्रस्य वाद इति। तदशृतं च भवतीति भरद्वाजोक्तेश्च (नोपलभ्यते)। तथा च कात्यायनः 'वायव्यं पयो लौकिकं प्रतिधुक्श्रुतेः' (५.११.५–७)।

१७.६ 'एतेन[9] मासनाम्नाभिजुहोति सँसर्पाय स्वाहाँहसस्पत्याय[10] स्वाहा' इति भरद्वाजोक्तं (८.२४.७) निरस्तं भवति। आपस्तम्बस्य (८.२०.८) अयमेव कल्प इष्टः।

१८.२–४ एतच्चापस्तम्बेन 'चातुर्मास्यैरिष्ट्वा सोमेन पशुना वा यजेत[11]' (८.२१.२) इति क्त्वाप्रत्ययेनोक्तम्। तत्र कात्यायनस्तावत् 'सोमेन पशुनाग्नेयेष्ट्या[12] वा यजेत' (५.११.१६) इति। बोधायनोक्तेश्च द्वैधसूत्रे आह 'चातुर्मास्यानामन्त इति। सोमान्तानि स्युरिति बौधायनः। पश्वन्तानीति शालीकिः। सवनेष्ट्या यजेतेत्यौपमन्यव इति[13]' (२१.६) इति। आपस्तम्बेनापि 'तुरायणेन संवत्सरं सवनविधामिष्टिं[14] निर्वपत्याग्नेयोऽष्टाकपाल ऐन्द्राग्न[15] एकादशकपालो वैश्वदेवो

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१. मु– र्यंवः २. मु–परोगोष्ठे वृक्ष आसज्योपतिष्ठन्ते ३. मु– अथैनान् ४. मु–शुष्के वा ५. मु– काणां सौविष्टकृतं ६. मु–यदेवातो ७. मु– वा वियान्ति ८. मु – वाज्यमानयति ९. मु – उत्तमेन १०. मु– सँसर्पोऽस्यँहस्पत्याय ११. मु– यजते १२. मु– पशुनेष्ट्या ३३. मु–नास्ति १४. मु– विधा इष्टीनि' १५. मु– ऐन्द्र

द्वादशकपालश्चरुरित्येके' (२३.१४.१,५–६) । इति । आश्वलायनेन पक्षद्वय-मुक्तम् 'तुरायणमग्निरिन्द्रो विश्वेदेवा इति पृथगिष्टयोऽनुसवनमहरहरेका वा त्रिहविः' (२.१४.४–६) इति । श्रुतिः प्रदर्शिता भरद्वाजेन 'सोमस्य वा एतद्रूपं यच्चातुर्मास्यानीति विज्ञायते' (८.२५.१३) इति । विशेषमाहापस्तम्बः 'फाल्गुन्या उदृष्टे[1] सोममादीक्षते[1]' (८.२१.१६) इति । अन्यच्चाहापस्तम्बः 'ततो नानीजानमपरा फाल्गुनी पर्यवेयात्' (८.२१.४) इति । तथा चाश्वलायनः 'समाप्य सोमेन यजेताशक्तौ पशुना' (२.२०.५) इति । स्पष्टमाहापस्तम्बः 'इति वै खलूत्सृज्यमानस्य' (८.२१.५) इति । आश्वलायनोऽपि 'चातुर्मास्यानि वा पुनश्चातुर्मास्यानि वा पुनः' (२.२०.६) इति । उक्तोऽयमर्थः स्पष्टतया-पस्तम्बेन 'अथ पुनरालभमानस्य फाल्गुन्याश्चतुर्दश्यां शुनासीरीयेणेष्ट्वा पञ्चदश्यां वैश्वदेवेन यजेत[2]' (८.२१.६–२२.१) इति ।

१८.५ आपस्तम्बेन 'एतैनैव पशुकामो यजेत यस्मिन्नस्यर्तौ भूयिष्ठं गोषु पयः स्यात् तदा[3]' (८.२२.२) इति ।

१८.६–७ आपस्तम्बेन स्पष्टमुक्तः 'अथ[4] केषां[4] वैश्वदेवेनेतरेषां पर्वणां स्थाने पशुकामो यजेत । यावत्सहस्रं पशूनां प्राप्नुयादथेतरैः स्वकालेन यजेत' (८.२२.४) इति ।

१८.१० अत्र हेतुरुक्त आपस्तम्बेन 'पञ्चसांवत्सरिकेषु वैश्वानरपार्जन्या पञ्चहोता च नाभ्यास-वर्तत[5] एकोपक्रमत्वात्' (८.२२.१६–१७) इति । प्रमाणं प्रदर्शितमापस्तम्बेन 'विज्ञायते च स त्रिषु त्रिषु[6] संवत्सरेषु मासं न यजते' (८.२२.१५) इति ।

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१. मु – उद्वृष्टे सोमाय दीक्षते २. मु – यजते ३. मु – नास्ति ४. मु – अथैकेषां ५. मु – नाभ्यावर्तेत ६. मु – नास्ति ।

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(A) Index of the Mantras occurred in chapter 5 of the HŚS. The number of the Khaṇḍa and the Sūtra is indicated together with the original source of the Mantras.

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(B) Index of important words occurring in chapter 5 of the HŚS. The words occurring in the Mantras and the Praiṣas have been ignored.

(C) Index of the authorities cited by the commentators, namely, Mahādeva (M), Vāñcheśvara (V), and Gopīnātha (G), in their commentaries on Chapter 5 of the HŚS.

11. 11; 13. 13; 14. 18; 15. 14, 16; 16. 3, 6, 10; 17. 4, 6; 18. 2-4.

Bodhāyana

M–1. 7; 4. 10, 12, 22; 18. 4.

V–1. 1, 2; 6. 17; 18. 3.

G–1. 1, 2, 19; 4. 10, 12, 22; 6. 12, 13; 12. 14; 15. 1; 16. 3, 10; 18. 2–4.

Chandogasūtra

G–1. 1, 2.

Karkabhāṣya

G–1. 1, 2.

Kaṭhasūtra

G–1. 1, 2.

Kātyāyana

M–4. 6, 12, 22; 5. 10, 17; 6. 6, 17, 19; 17. 4; 18. 2, 4.

V–4. 12; 5. 1; 6. 17; 8. 3; 13. 1; 15. 4; 17. 4; 18. 3.

G–1. 1, 2; 7. 12; 8. 3; 9. 10; 17. 4; 18. 2-4.

Keśavasvāmin

G–1. 1, 2.

Mānava

G–1. 1, 2.

Maṇḍana

G–1. 1, 2.

Nārāyaṇa

G–1. 1, 2.

Śāṅkhāyana

G–1. 1, 2.

Vādhūla

G–1. 1, 2.

Vaikhānasa

M–1. 5, 6, 12, 13, 20; 3. 3, 7; 4. 10; 5. 4; 8. 12; 9. 11.

V–1. 5, 6; 8. 4; 10 ·9; 14. 6; 15. 4.

G–1. 1, 2; 8. 12; 9. 11.

Yajñatantra

G–1. 1, 2.

CHAPTER–2

THE CĀTURMĀSYA SACRIFICES AS PRESCRIBED IN THE BRĀHMAṆA LITERATURE

All the texts connected with the *Yajurveda* prescribe the procedure of the Cāturmāsya sacrifices. As regards the *RV*, only the *ŚāṅkhBr* deals with this sacrifice. The *GBr*, belonging to the *AV*, also prescribes some rites in the Cāturmāsya sacrifices. As for the *Brāhmaṇa*-texts belonging to the *SV*, it is seen that the nature of these texts is altogether different. From among these *Brs*, the *TāṇḍBr* and the *JBr* deal with the Cāturmāsya sacrifices characterised by Soma-sacrifices, which are dealt with separately. It is, indeed, very instructive to study closely the references to the various rites in the Cāturmāsya sacrifices, made by the *Brāhmaṇa*-texts. While studying these texts, it is observed that all the texts, except those belonging to the Taittirīya recension, prescribe the procedure of the Cāturmāsya sacrifices in separate chapters. Here an attempt is made to indicate the similarities and the differences between the different *Brāhmaṇa*-texts in respect of the rites in the Cāturmāsya sacrifices.

In the comparative study of the different texts, it is found that the *TS*, the *TBr*, the *MS*, and the *KS* agree with one another, in most of the cases, and therefore they form a separate group. It is to be noted here that the *KapS* is mostly identical with the *KS*, hence the *KapS* is not taken into account in the present study. The *ŚatBr* prescribes the different rites of the Cāturmāsya sacrifices in detail; it is actually seen that the *ŚatBr* is more elaborate in this respect than the *KātŚS*, which like the *ŚatBr* belongs to the White *Yajurveda*. The style of this *Brāhmaṇa*-text is altogether different from that of the other texts. It is sometimes found that the *ŚatBr* prescribes such procedure as has been criticised by the *TS*, the *MS*, and the *KS*. It may, therefore, be presumed that the *ŚatBr* forms a separate group so far as the ritual procedure of the Cāturmāsya sacrifices is concerned. The *ŚāṅkhBr* and the *GBr* agree with each other practically in all respects. Both these texts refer to only some rites in the Cāturmāsya sacrifices. Thus it is assumed that they form the third group. A close study needs to be made of these texts in the light of the entire topics of these *Brāhmaṇas*.

About the *Śunasīrīya-parvan* of the Cāturmāsya sacrifices there is a difference of opinion as to whether this *Parvan* is to be included in the Cāturmāsya sacrifices or not. Hence this whole question has been discussed in a separate chapter. In the present chapter the rites in the first three *Parvans* only have been taken into consideration.

THE VAIŚVADEVA PARVAN (*VP*)

1. The deities and the oblations

In the *VP* of the Cāturmāsya sacrifices there are eight principal

offerings in which different oblations are to be offered to different deities. While laying down injunctions regarding the offerings, the *Brāhmaṇa*-texts explain why a particular oblation is to be offered to a particular deity. These principal offerings together with their deities are as follows : a sacrificial cake on eight potsherds to Angi; cooked rice to Soma; a sacrificial cake on twelve potsherds to Savitṛ; cooked rice to Sarasvatī; cooked rice to Pūṣan; a sacrificial cake on seven potsherds to the Maruts; *āmikṣā* (thick portion of milk when mixed with curds) to Viśve Devās; and a sacrificial cake on one potsherd to Dyāvāpṛthivī.

It is mentioned in several Vedic texts that Prajāpati, the Creator, created the world of animals by performing various sacrifices. *MS* 1·10·5 prescribes that the Creator created the progeny by performing the Cāturmāsya sacrifices; while *TBr* 1·6·2 prescribes that he created the progeny by performing the *VP*. It will be seen that, in connection with injunctions relating to the offerings to Angi and other deities, the *Brāhmaṇa*-texts have put forth the theory of procreation. It is stated that, after having created the progeny, the Creator wanted to create the world again and to maintain the continuity. In this connection, Agni, Soma, Savitṛ, Sarasvatī and Pūṣan helped the Creator, and therefore these five deities are said to be the birth-place of the progeny.

It is stated in *TBr* 1·6·2 that " Agni had sexual union with the first progeny, and whatever the semen Agni poured into the womb, Soma caused it to be transformed into the feotus. At the time of the birth, Savitṛ played a prominent role, as the name Savitṛ itself, which is related to the propagating of a child, would suggest. Sarasvatī, the presiding deity of speech, helped the new progeny in respect of pronunciation, and Pūṣan brought it out properly by bestowing upon food and drinks ". In this way these five deities have played a prominent role in the process of creating the world. The *ŚatBr* 2·5·1 gives a different version of the story of creation : " Agni is the progenitor, and, in him, the semen in the form of Soma, is collected. This is the first productive union. Savitṛ is the intermediate progenitor. Sarasvatī, a female, and Pūṣan, a male, are regarded as bringing about another productive union. From these two productive unions, Prajāpati created the two kinds of progeny–*ūrdhvā* and *avācī*." Sāyaṇa explains these two words *ūrdhvā* and *avācī* as : one in the upper region from the earth and the other in the lower region. As in the previous passages there is a reference to the different creations on the earth itself, Sāyaṇa's explanation would not be seen proper. EGGELING has, however, explained *ūrdhvā* as ' upright ' and *avācī* as ' looking to the ground. '[1] He seems to have understood that the first creation consisted of human beings, that are in a position to see the things upright, and the other of the cattle, that is always facing to the ground. These five deities are, thus, to be propitiated by offering to them various oblations, for good progeny.

1. Cf. *SBE*, Vol.XII. p. 387.

In certain texts, these five deities are mentioned as having helped to the gods, particularly to Indra, in the battle against Vṛtra. Thus in *MS* 1·10·5, these five deities are regarded as *vārtraghna* and oblations to be offered to them are also called *vārtraghna*. It is, further, stated in *MS* 1·10·5 that "Agni became the leader of the army. Indra, the son of Savitṛ, is helped by Soma and Sarasvatī. With all his powers, Pūṣan joined the army of Indra, and with the help of these five deities Indra killed Vṛtra." Similar story is, also, mentioned in *TBr* 1·6·2. Gods and demons were fighting with each other. Agni became the leader; Soma, the king, took part in the battle; the gods were the sons of Savitṛ; Sarvasvatī helped the gods by bestowing upon them the strength of sense organs; and Pūṣan protected the hinder part of the battle. With the help of these deities gods became victorious. Hence it is stated in *TBr* 1·6·2, that one, who wishes to win the enemy, should offer the oblations to these deities. These five oblations are called *saṁcara*-oblations and they are offered in every *Parvan* of the Cāturmāsya sacrifices.

It is said in the *ŚatBr* 2·2·1·17 that the Gāyatrī metre consists of eight syllables in each *pāda*, and this is related to Agni. Therefore a cake for Agni should be baked on eight potsherds. In *MS* 1·10·5 Savitṛ is identified with one complete year consisting of twelve months, thus it is stated that a cake for Savitṛ should be baked on twelve potsherds. But according to *ŚatBr* 2·5·1·10, it should be baked either on twelve or on eight potsherds. The oblation for Pūṣan is cooked rice. In a different context it is said in *ŚatBr* 1·7·4·7 that, whenever rice is cooked for Pūṣan, it is to be prepared out of flour, as Pūṣan has no teeth to partake of cooked rice-grains.

A cake on seven potsherds is the oblation for the Maruts. There are seven groups of the Maruts, which are again divided into seven, the total number of the Maruts thus being forty-nine. The names of the Maruts in five groups are mentioned in the *TS*, and those in two groups are mentioned in the *TĀ*[2]. All these Maruts are considered to be the subjects of celestial kingdom, and they are called *devaviś*. According to some *Brāhmaṇa*-texts, a sacrificial cake on seven potsherds is not to be offered only to the Maruts but to *svatavant* Maruts.[3] To explain the qualification *svatavant*, a story is mentioned in the *ŚatBr* 2·5·1 as : The Maruts were considered to be *devaviś*, but they roamed about entirely unchecked. They, even, approached the Creator and said : "We shall destroy your creation." The Creator thought: "If the Maruts destroy the creation, nothing will be left."

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2. *TS* 4. 6.5 (1) *īdṛṅ, anyādṛṅ, etādṛṅ, pratidṛṅ, mita, sammita, sabhara.*
(2) *śukrajyoti, citrajyoti, satyajyoti, jyotiṣmat, satya, ṛtapa, atyaṁha.*
(3) *ṛtajit, satyajit, senajit, suṣeṇa, anyamitra, dūreamitra, gaṇa.*
(4) *ṛta, satya, dhruva, dharuṇa, dhartā, vidhartā, vidhāraya.*
(5) *idṛkṣa, etādṛkṣa, sadṛkṣa, pratisadṛkṣa, mita, sammita, sabhara.*
TĀ 4.24–25 (6) *dhuni, dhvānta, dhana, dhvanayan, nilimpa, vilimpa, vikṣipa.*
(7) *ugra, dhuni, dhvānta, dhvana, dhvanayan, sahasadhva, sahamāna.*

3. Cf. *MS* 1.10.6; *KS* 36.1; *ŚatBr* 2.5:1.13; *ŚāṅkhBr* 5.2; *GBr* 2.1.20.

He, therefore, assured the Maruts that a cake on seven potsherds would be offered to them. In this way they gained their share for themselves, hence a cake is to be offered to *svatavant* Maruts.

Viśve Devās are the foremost amongst the principal deities of the *VP*. The creation is called *vaiśvadevya*, because Viśve Devās are chiefly responsible for the creation, and Agni and other deities have only a subordinate role to play in respect of it. *Āmikṣā* is to be offered to Viśve Devās in the *VP*. About *āmikṣā*, *TBr* 1·6·2 gives the following story : " When Maruts destroyed the new progeny, Prajāpati mourned and thought to himself : ' How shall I create another creation ? ' His strength was transformed into an egg. When that egg had fully grown, the new progeny came into being. This egg is identified with *āmikṣā*." According to *MS* 1·10·6, *āmikṣā* is the combination of curds and boiled milk. When these two substances are mixed together, the milk becomes disintegrated and when this mixture is passed through a filter, the solid part is separated. This latter looks like an egg or like sour cream or like feotus; it is called *āmikṣā* and is to be offered to Viśve Devās. The *āmikṣā* is otherwise called *payasyā*.

The eighth oblation is a cake on one potsherd to be offered to Dyāvāpṛthivī. The reason as to why this oblation is offered after that to Viśve Devās, is stated in *MS* 1·10·7 as follows : By offering an oblation to Viśve Devās, Prajāpati created the progeny, but it was trying to go astray and moving towards opposite direction. Prajāpati protected and held them on all sides with the help of the earth and the heaven (i. e. Dyāvāpṛthivī). Hence this deity is regarded as the protector of the progeny.

2. Some ritualistic peculiarities

All the *Brāhmaṇa*-texts prescribe such rites in the *VP* in which there occur some differences from the norm-sacrifices (i. e. the New-moon and the Full-moon sacrifices). Some such rites are mentioned below :

The ground for the VP : Whether the *VP* is to be performed in the normal sanctuary or in some other place is not stated in many Vedic text, which prescribe the procedure of this *Parvan*. Only the *MS* 1·10·7 and the *KS* 36·2 mention that one should perform the *VP* on the ground having slope; but the direction of the slope is not stated.

The Uttaravedi : All the Vedic texts prescribe that one should not pile up the *uttaravedi* in the *VP*[4]. The *uttaravedi* is usually identified with the animals, because whenever a certain animal is to be offered in the sacrifice, it is to be tied to the sacrificial post erected near the *uttaravedi*. By performing the *VP*, the Creator has to create human beings; but the animals are yet to be created. Hence it is said that, there should not be the *uttaravedi* in the *VP*.

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4. Cf. *MS* 1.10.7; *KS* 36.2; *TBr* 1.6.2; *ŚatBr* 2.5.1.18.

The sacrificial grass : At the time of fetching the sacrificial grass in the *VP* one should tie up the sacrificial grass in three separate parts, and then tie up those parts into one bundle by means of a cord made of *darbha*-blades. This procedure is prescribed in the *TBr* 1·6·3 the *MS* 1·10·7, and the *KS* 36·2. The *TBr* further explains the significance of having three parts and then tying up the sacrificial grass in one bundle as follows : Only where there is a child, the significance of the word couple (i.e. a male and a female) can be understood properly. The productive union, therefore, consists of three parts–the father, the mother, and the child. The significance of the productivity of the feotus can be understood, when there are three parts–the vulva, the outer skin of embryo, and the feotus.

ŚatBr 2·5·1·18 states that the sacrificial grass is first tied up into the three parts and then in one bundle, because that is the characteristic of generation. The father and the mother join in a productive union, and whatever is born out of them constitutes the third element. The *MS* 1·10·7 and the *KS* 36·2 state that the sacrificial grass and the sacrificial faggot should be tied up into three parts, because there are three parts of the Cāturmāsya sacrifices (excluding the *Śunāsīrīya-parvan*). According to the *TBr* 1·6·2, the *MS* 1·10·7, and the *KS* 36·2, the sacrificial grass should have shoots, but according to the *ŚatBr* 2·5·1·18 only *prastara* should be derived from *darbha*-blades having shoots.

The taking out of the Pṛṣadājya : At the time of taking out the clarified butter into the various ladles, it is prescribed in *TBr* 1·6·3 that one should take five spoonfuls of the *pṛṣadājya* (spotted clarified butter), which is variegated in colours; but the process of preparing the *pṛṣadājya* is not mentioned in this passage. The *MS* 1·10·7 and the *KS* 36·2 prescribe the procedure of taking the *pṛṣadājya* into the ladle. According to these texts the spring is the proper season for performing the *VP* and when one is performing that *Parvan*, in the spring, he should spread the clarified butter, as base twice and pour over the clarified butter once. As the *pṛṣadājya* is to be taken five times, it is clear that, after having spread the clarified butter twice, one has to take the curds two times, and then pour the clarified butter over the curds once.

The churning out of the fire : All the texts refer to the churning out of the fire in the *VP*, but only the *ŚatBr* 2·5·1·19 states the exact time for the churning out of the fire in the ritual procedure. It is prescribed in the *ŚatBr* that, after having placed the oblations within the altar, one should churn out the new fire. The detailed procedure relating to the churning out of the fire has been given in all the *Brāhmaṇa*-texts in connection with the Soma-sacrifice.

The offering of a cake on one potsherd : The procedure of the offering of a cake on one potsherd for Dyāvāpṛthivī is prescribed in all the *Brāhmaṇa*-texts. It is said that, at the time of the taking down

of the oblations, a cake on one potsherd is put in a separate pot. The *TBr* 1·6·3 prescribes that one should pour ample quantity of clarified butter over the cake, in such a way that the back portion of it should be visible. *MS* 1·10·7 and *KS* 36·1, on the other hand, prescribe that one should pour ample quantity of clarified butter over the cake, so that it will be covered with clarified butter entirely.

At the time of the offering of the cake baked on one potsherd, a peculiar procedure is prescribed in the *Brāhmaṇa*-texts. It is said that one should offer the entire cake[5] and not cut out a portion from the cake. In this connection it is further stated in *TBr* 1·6·3 that the sacrificer is identified with the cake, and, if a portion from it is cut out, it would be, as if, a part is cut out from the body of the sacrificer. The Āhavanīya fire is, again, identified with the heaven, and, therefore, when the cake is offered, it is, as if, that one causes the sacrificer to enter into the heaven. This offering of a cake on one potsherd is made by means of a ladle and not by means of the hand. If one offers the cake by means of the hand, it is said that the sacrificer falls down from the heaven[6]. One should offer the cake in such a way that it will remain firm upon the fire and will not turn topsyturvy. *MS* 1·10·7 adds that, if the cake turns towards the east, the sacrificer dies; if towards the south, his progeny is burnt; if towards the west, the sacrificer's wife dies; if towards the north, his cattle is destroyed; and if it turns topsyturvy, it will not rain. Then, by way of expiation, one should take the cake out of the fire, pour clarified butter over it, and again offer it on the fire. The sacrificer should then, grant a boon to the priests. According to the *TBr* 1·6·3, if the cake turns towards any direction, it is not regarded as a serious deficiency. It is stated that, if the cake turns towards the east, the sacrificer wins the heaven; if towards the south, he wins the world of manes; if towards the west, the demons destroy the sacrifice; and if towards the north, the sacrificer wins the human kingdom.

The *ŚatBr* 2·4·3 prescribes the procedure of offering a cake on one potsherd in the *Āgrayaṇa* (The offering of the first fruits). There, it is said that one should offer the entire cake, baked on one potsherd, into the fire without cutting up a portion from it for Sviṣṭakṛt. It is further stated that, if this cake turns upside down, it will throw the kingdom into disorder. If the cake, which has been offered into the Āhavanīya fire, turns upside down for ten times, one need not heed it. Hence to avoid these errors, one should offer the clarified butter instead of a cake. Only *TBr*

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5. Cf. *MS* 1.10.7; *KS* 36.1; *TBr* 1.6.3; *ŚatBr* 2.4.3.9.
6. *TBr* 1.6.3 *yad dhastena juhuyāt suvargāl lokād yajamānam avavidhyet.* (If one offers the cake by means of the hand, the sacrificer will fall down from the heaven). While commenting on this passage, both Sāyaṇa and Bhattabhāskara state that if the cake is offered by means of the ladle, it should turn topsyturvy on the fire. Hence to avoid this contingency one should offer the cake by means of the hand. This is the argument for those who are incapable of offering the cake properly.

1·6·3 mentions that, after having offered a cake on one potsherd, one should pour clarified butter over the cake. But there is no reference in the *Brāhmaṇa*–texts to the oblations of clarified butter, which are to be offered in the accompaniment of the formulas consisting of the names of the four months.

The Dakṣiṇā : *TBr* 1·6·3, *ŚatBr* 2·5·1·22, and *ŚāṅkhBr* 5·2 prescribe that a calf first born to a cow should be given away by way of *dakṣiṇā* in the *VP*. Sāyaṇa on the *ŚatBr* explains the word *prathamaja* as a male calf first born in the house of a sacrificer during the year.

The offering of the Vājina : All the *Brāhmaṇa*-texts prescribe the procedure for offering the *vājina* (liquid portion of milk when mixed with curds) in the *VP*. It is said in *TBr* 1·6·3 that, after having put the enclosing-sticks on the fire, one should take the *vājina* either into the ladle or into the goblet and cause it to spill out on the sacrificial grass. It is, there, explained that the sacrificial grass is the creation and the *vājina* is semen. By causing the *vājina* to spill out on the sacrificial grass, one drops, as it were, the semen into the (womb of) creation. According to *MS* 1·10·9 and *KS* 36·4 the Hotṛ should sit with his knees raised upwards and recite the Yājyā. Only *MS* 1·10·9 and *ŚatBr* 2·4·4 refer to the second *vaṣaṭ*-utterance and the offering of the *vājina* to the quarters. The Sūtrakāras belonging to the Taittirīya recension say that the offering of the *vājina* to the quarters is to be made in the manner prescribed in connection with the offering of the oily portion of the flesh (*vasā*) in the Animal-sacrifice. All the priests partake of the remnants of the *vājina* inviting each other. It is stated in *TBr* 1·6·3 that the sacrificer partakes of his portion only at the end ; but, according to *ŚatBr* 2·4·4, he partakes of his portion either at the beginning or at the end.

The deities to whom the oblation of the *vājina* is to be offered are Vājins (i.e. coursers), who are variously described in the *Brāhmaṇas*. According to *TBr* 1·6·3, Vājins are Agni, Vāyu, and Sūrya, and they are often identified with the metres or with the animals or with the heavenly horses or with the seasons[7]. *ŚatBr* 2·4·4·22 states that the *vājina* is the semen, and it is to be offered to Vājins in the form of the seasons. Then the seasons bring forth the semen, so offered, in the form of the creation. It is noteworthy that, in the *TBr* 1·6·3 the oblation, the *vājina*, is itself identified with the animals.

The Samiṣṭayajus-offering : Only *ŚatBr* 2·5·1·21 refers to the Samiṣṭayajus-offering in the *VP*. It is suggested that the sacrifice consisting of nine Prayājas and nine Anūyājas, is decidedly greater than the *Haviryajña*; hence in such sacrifice, one should offer three Samiṣṭayajus-offerings. But the *VP* is nothing but a modification of the Full-moon sacrifice, which is

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7. Cf. *TBr* 1.6.3; *MS* 1.10.9; *ŚatBr* 2.4.4.22; *ŚāṅkhBr* 5.2; *GBr* 2.1.20.

a *Haviryajña*, and therefore, one may offer a single Samiṣṭayajus-offering. This passage from the *ŚatBr* may suggest that the Cāturmāsya sacrifice is of two kinds—one which is performed along with Soma-sacrifice or Animal-sacrifice and the other which is performed as *Haviryajña*.

3. The number of offerings

All the texts prescribe nine Prayāja-offerings, nine Anūyāja-offerings, and eight principal offerings in the *VP*. The total number of offerings thus comes to twenty-six ; but in many texts the total number of the offerings is given as thirty. The number thirty is identified with Virāj metre, as it consists of thirty syllables in three *pādas*. Hence it is said that, by offering these thirty oblations, one secures ample food in the form of Virāj metre.

TBr 1·6·3 prescribes two Āghāra-libations and two Ājyabhāga-offerings along with nine Prayājas, nine Anūyājas, and eight principal offerings to complete the number thirty. A similar number of these offerings is prescribed in *GBr* 2·1·19, and there the Virāj metre is called *daśanī* Virāj (consisting of ten syllables in one *pāda*). *MS* 1·10·8 and *KS* 36·2 prescribe the two Ājyabhāga-offerings, the Sviṣṭakṛt-offering, and the *vājina*-offering along with nine Prayājas, nine Anūyājas and eight principal offerings. It is, further, stated that Prajāpati created the progeny from the womb in the form of Virāj metre, which is identified with thirty oblations in the *VP*.

ŚāṅkhBr 5·1 and *GBr* 2·1·19 also prescribe the *vājina*-offering along with nine Prayājas, nine Anūyājas, and eight principal offerings. But the total number of these offerings comes to twenty-seven, which is, further, identified with twenty-seven constellations ; and hence the Virāj metre is, here, called *nakṣatriya* Virāj. *ŚatBr* 2·5·1·20 refers to the Virāj metre in connection with the nine Prayāja-offerings and nine Anūyāja-offerings. It is, further, stated that the principal offerings are covered with Virāj metre on both the sides. The Virāj metre consists of ten syllables ; but there are nine Prayājas and nine Anūyājas. Hence the Virāj metre becomes inferior (*nyūna*), and from this inferior productive womb, Prajāpati created two-fold creation – one in the upper region and the other in the lower region.

The offering of the *vājina* for Vājins is referred to in *MS* 1·11·1 along with the deities and the oblations in connection with the principal offerings. It is, also, stated in *MS* 1·10·8 and *KS* 36·2 that there are nine principal oblations including the *Vājina* and they are identified with nine vital breaths.

THE VARUṆAPRAGHĀSA PARVAN (*VaruṇaP*)

1. The position of the Pratiprasthātṛ

In the *VaruṇaP* two *āmikṣās* are to be offered – one to Varuṇa and the other to the Maruts. For these two offerings two altars are prepared and the rites relating to these altars are performed respectively by

the Adhvaryu and the Pratiprasthātṛ. The entire procedure relating to the offering of the *āmikṣā* to the Maruts is gone through by the Pratiprasthātṛ. Therefore the sacrificer is required to choose among others the Pratiprasthātṛ in this *Parvan*. The duties of this officiating priest and the rites to be performed by him are not prescribed in detail in the *Brāhmaṇa*-texts. It would, therefore, be instructive to study the role of the Pratiprasthātṛ particularly in this *Parvan* of the Cāturmāsya sacrifices. But, for the correct understanding of the position of the Pratiprasthātṛ, one must first take into consideration the relationship between Varuṇa and the Maruts.

Varuṇa is regarded as representing sovereignty, and the Maruts, as representing the tribes or the subjects in Varuṇa's kingdom.[8] It is stated in the *Brāhmaṇa*-text that, when Varuṇa caught hold of the creation of Prajāpati, the Maruts helped Prajāpati to release the creation from Varuṇa's bonds. Prajāpati was pleased with the help rendered by the Maruts and assigned some oblation to be offered to them in the *VaruṇaP*. The Maruts are also considered to be the subjects of Indra's kingdom, and so it is prescribed in *ŚatBr* 2·5·2 that, for the propitiation of the Maruts, one should recite the verse which is addressed to Indra and which contains the word *marut*. As the Maruts are *viś* (i. e. tribes or subjects), it would not be proper to offer an oblation to them on the same fire on which an offering to Varuṇa is to be made, and therefore two separate altars are to be prepared in this *Parvan*. The *uttaravedi* is piled up only on the northern altar, because it is, as if, the seat for Varuṇa, the king. In the southern altar, a fire-place is prepared and the offering to the Maruts is made on the southern fire. *ŚatBr* 2·5·2·6 explains this fact by stating that the Kṣatriyas always occupy a higher seat, while the people in general serve them sitting on the ground.

The Pratiprasthātṛ enters the sacrificial place in connection with the offering of the *āmikṣā* to the Maruts. Therefore his position is always regarded as secondary to that of the Adhvaryu. Whether the Pratiprasthātṛ is authorised to recite the relevant formulas and utter the relevant Praiṣas in various rites or not, is not directly mentioned in any of the texts. Referring to the relationship between Varuṇa and the Maruts, *TBr* 1·6·3, *MS* 1·10·13, and *KS* 36·7 say that whatever the Adhvaryu does, the Pratiprasthātṛ should also do. This statement is, further, generalised in the *MS* and the *KS* as follows : " What the king does, the people also do ". Thus it seems that the Pratiprasthātṛ has no right to perform different duties at his own will, but he has simply to follow the Adhvaryu. *TBr* 1·6·5 actually undermines the Pratiprasthātṛ, when it says that " what is done by a noble man is imitated by a wretched person ". *ŚatBr* 2·5·2 prescribes that whatever is to be uttered by speech is to be uttered only by the Adhvaryu, not by the Pratiprasthātṛ ; the latter is simply an imitator of action. It is further said in *ŚatBr* 2·5·2·34 that the subjects should always follow the king. Sāyaṇa

8. *ŚatBr* 2.5.2.6.

here interprets the word *viś* as Vaiśyə ; but it would be better to extend the meaning of the word as people in general or subjects.

The procedure in connection with the offering of the *āmikṣā* to the Maruts is gone through by the Pratiprasthātṛ. Some Śrautasūtrakāras have allowed the Pratiprasthātṛ to utter certain Mantras and Praiṣas at this offering. What procedure is to be followed by the Pratiprasthātṛ is not directly mentioned in the *TBr*, the *MS*, and the *KS*. But the Ś*atBr* is more elaborate in noting down the rites where only the Adhvaryu is to give out the calls and the Pratiprasthātṛ is simply to imitate the Adhvaryu's action. Even at the offering of the *āmikṣā* to the Maruts, he is not to give out the calls. Ś*atBr* 2·5·2·38 prescribes that the Adhvaryu should take the ladles in the left hand, hold the garment of the Pratiprasthātṛ with the right hand, and give out the calls at the offering of the *āmikṣā* to the Maruts. The Pratiprasthātṛ should take the oblation and offer it on the southern fire. While referring to the various rites where only the Adhvaryu performs the acts, the Ś*atBr* uses the word *eva* to exclude the Pratiprasthātṛ. By using *eva* fifteen times with reference to the Adhvaryu, the *Brāhmaṇa* wants to confirm that the various actions are to be performed by the Adhvaryu alone, and to keep out the Pratiprasthātṛ.

It is very difficult to understand why the Ś*atBr* has not given any freedom to this priest in respect of his actions. But as there are no direct references to the duties of the Pratiprasthātṛ in the *TBr*, the *MS*, and the *KS*, the *ŚS* belonging to these texts have given much freedom to the Pratiprasthātṛ.

2. The two altars

In the *VaruṇaP* two altars are to be prepared in front of the Āhavanīya fire. The reason as to why there are two altars is variously stated in the Vedic texts. The *MS* and the *KS* state that the northern altar is the birth-place of the offsprings, who are eaters, and the southern altar is the birth-place of those, who are eaten. It is said that, through these two altars, the Creator created two-fold progeny[9]. In this connection, Ś*atBr* 2·5·2·5 states that one should release, from the bonds of Varuṇa, the progeny from hither upwards and from hither downwards. The purpose of the southern altar is differently explained in *TBr* 1·6·4. It says : " As soon as the Creator created the progeny, Varuṇa caught hold of it. When the Creator looked

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9. *MS* 1.10.13 *yeyam uttarā vedir yā atrīḥ prajās tāsām eṣā yoniḥ, yeyaṁ dakṣiṇā vedir yā ādhyāḥ prajās tāsām eṣā yonīḥ, ubhayīr eva prajāḥ prajanayati.* (What is northern altar is the birth-place of those who are eaters and what is southern altar is the birth-place of those who are eaten). Cf *KS* 36. 13. While commenting on *TS* 6.4.10 Sāyaṇa explains the words *atrīḥ* and *ādyāḥ* as : *atrīḥ bhoktrya uttamajātayo brāhmaṇādaya ādyā bhogyā nīcajātayo bṛtyakarmakarādayaḥ.* (Atris are enjoyers belonging to high caste Brahmins etc. and Ādyas are possessions belonging to low caste servants, workers etc).

carefully, He found the right arm of the progeny was affected with certain disease and it was slightly bent inwards. The Creator then prepared another altar towards the south and caused the right arm to be stretched properly". Hence it is stated that one, who prepares the southern altar, secures the strength of the two arms. *TBr* 1·6·4 thus states that the performer of the Cāturmāsya sacrifices secures the strength of both the arms even in the next world. Sāyaṇa rightly comments that generally one of the arms is always weaker than the other ; but in the case of the sacrificer both the arms would have equal strength. In regard to the right arm it is said in *TBr* 2·1·4·8 that the right half of a man is stronger than the left half.

It is stated in *MS* 1·10·13 and *KS* 36·7 that these two altars should be parallel to each other and stretched towards the east. In this connection *TBr* 1·6·4 states that these two altars are separated by a distance of *pṛtha*. According to Sāyaṇa, *pṛtha* is equal to thirteen *aṅgulas* or equal to a distance between the two arms. It is said in *MS* 1·10·13 and *KS* 36·7 that in order to join the two altars a line should be drawn by the wooden sword and that line should be drawn towards the west.

The purpose of piling up the *uttaravedi* only within the northern altar is variously given. *TBr* 1·6·4 identifies the *uttaravedi* with cattle and further states that one should pile up the *uttaravedi* for the non-obstruction of a part of the sacrifice; while *ŚatBr* 2·5·2·6 explains that the northern altar resembles Varuṇa, the king, and the southern altar resembles the Maruts, the subjects. The king always sits on a high place, so the *uttaravedi* is to be prepared as the seat for Varuṇa. The southern altar has no *uttaravedi*, because the Maruts, the subjects, sit on the ground and serve the king. It is further said in *ŚatBr* 2·5·2·6 that the two fires should be carried forth one on the *uttaravedi* and the other into the fire-place prepared near the southern altar.

3. The preparation of the Karambha-pots

One of the peculiar rites in the *VaruṇaP* is the offering of the *karambha*-pots. These pots are offered for the purpose of releasing the persons in one's family from the bonds of Varuṇa. To release the future progeny from the bonds of Varuṇa, one should also prepare and offer one extra pot.[10] In connection with the preparation of these pots, some details are mentioned in the Vedic texts.

According to *MS* 1.10·11 and *KS* 36·6, the pots are to be prepared out of the flour of unparched grains and the number of these pots is to be equal to that of the members of the family of the sacrificer. One extra pot is also prepared to represent the future generation. The word *karambha*

10. *TBr* 1.6.4.

is not mentioned in these *Saṁhitās*. *ŚatBr* 2·5·2·14, however, lays down the detailed procedure of preparing pots. It is said that, on the previous day, one should slightly pound the barley and remove the husks. Then he should roast the barley on the Dakṣiṇa fire, crush the roasted grains, and, out of that flour, prepare the *karambha*-pots. The shape of these pots should be similar to that of the pots used for eating daily food[11]. The *āmikṣā* is prepared as the food for the Maruts and it is offered on the southern Āhavanīya fire. Hence the *karambha*-pots are also offered on the southern Āhavanīya fire prior to the offering of the *āmikṣā*, to enable the Maruts to accept the offering into these pots.

The purpose as to why these pots are prepared out of barley parched on the Dakṣiṇa fire, and why they are offered on the southern Āhavanīya fire is explained in *ŚatBr* 2·5·2·10 as follows : The Maruts desired to devour the progeny of Prajāpati towards the south and thus to please the Maruts these pots are to be prepared on the Dakṣiṇa fire which is towards the south in the sanctuary, and they are to be offered on the fire set up in the southern altar.

4. The preparation of the figures

Varuṇa and the Maruts are the two important deities in the *VaruṇaP* and the offerings of *āmikṣā* are prescribed for them in all the texts. But it is worth noting that, along with the *āmikṣā* the figures of ram and ewe are also to be offered to these deities. The offering of two different kinds of oblations for a single deity is a peculiarity of the *VaruṇaP*. *TS* 1·8·3 has prescribed only the principal offering of *āmikṣā* to Varuṇa and the Maruts. But while explaining the relevant part from the *TS*, *TBr* 1·6·4 has mentioned the offering of ram and ewe along with the *āmikṣās*. It is further said that, by offering a couple of ram and ewe, one releases the male and female off-spring from the bonds of Varuṇa. Whether these animals are to be offered actually or not, is not clear from this passage. But in connection with the oblation to be offered in the Avabhṛtha-rite, it is said in *TBr* 1·6·5 that the husks of barley and the scraping of the *āmikṣā* should be offered to Varuṇa. Thus it seems that the figures of ram and ewe should be prepared out of barley-flour and offered to Varuṇa and the Maruts. The Prayogakāra states precisely that one should put the husks of barley-grain, poured out for preparing the figure of ram to be offered to Varuṇa, in a marked place for the Avabhṛtha-rite. Varuṇa is the presiding deity of barley and, by offering barley (i. e. a figure made of the flour of barley), one becomes free from the fetters of Varuṇa. These figures should have wool on their bodies so that their fitness for the sacrifice is ensured.

MS 1·10·11-12 and *KS* 36.2 prescribe the *āmikṣās* as the oblations to be offered to Varuṇa and the Maruts. These *Saṁhitās* later on mention

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11. Cf. *ŚatBr* 2.5.2.23.

the figures of the animals, but not the *āmikṣās*. Therefore it is not clear whether these animals are to be offered along with the *āmikṣās*. In these *Saṁhitās* there is no direct injunction about the preparation of the animals out of the flour of barley. These *Saṁhitās*, however, state that Varuṇa is the presiding deity of barley. Since the figures of the animals prepared out of barley are symbols of falsehood, it is said that, by offering these animals, one releases the offspring from falsehood, that is from the bonds Varuṇa. Thus it is clear that the figures of the animals, prepared out of barley-flour, are to be offered to the deities. This is perhaps the first reference to the offering of the animals in the form of the figures made of flour.

ŚatBr 2·5·2·16 explicitly states that the figures of the animals should be prepared out of the flour of barley. It is, further, stated there that " at the time of preparing the *karambha*-pots, one should prepare the figures of ram and ewe. Then he should procure the wool other than that of a wild goat, sprinkle it with water, and stitch it on the bodies of the animals. If such wool is not available, one should stitch shoots of *darbha*-blades."

The ram is considered to be the victim of Varuṇa. Therefore, by offering the ram to Varuṇa, one should pacify Varuṇa. The purpose of preparing the figure out of barley-flour is also explained in *ŚatBr* 2·5·2·16 as follows : " Varuṇa caught hold of the creation of Prajāpati, because it partook of the barley belonging to Varuṇa. For returning the barley back to Varuṇa, the figure of an animal should be prepared out of barley and offered to Varuṇa. Thereby one releases the creation from the bonds of Varuṇa."

The *ŚāṅkhBr* and the *GBr* do not refer to the offerings of the Animals in this *Parvan*.

5. The use of Karīra

All the ritual texts mention *karīra* (*Capparis Aphylla*) in connection with the offerings of the two *āmikṣās* and of the figures of ram and ewe in the *VaruṇaP*. It is prescribed that, after having put the figures over the two *āmikṣās*, one should spread the *karīra* over these *āmikṣās*.[12] The purpose of the pouring of *karīra* is explained in *ŚatBr* 2·5·2·11 as follows : by the pouring of *karīra*, the Creator bestowed happiness upon his creation. Sāyaṇa, here, explains *karīra* as 'the sweet fruits well-known in the northern part of the country'. *TBr* 1·6·4 says that *karīra* resembles the Soma-creeper and it is to be poured in front of the figures along with the leaves of *śamī* as the food of the animals. *TS* 2·4·9, *MS* 1·10·12, and *KS* 11·10 identify *karīra* with Soma-plant and say that by scattering *karīra* over the figures of the animals, one causes rain to fall down from the sky. While

12. V. V. Bhide 'The use of *karīra* in the Vedic sacrifice,' Proceedings of 24th session of AIOC, Poona, 1972, p. 215–220.

commenting on the *TBr* 1·6·4, Sāyaṇa states that *karīra* is a shoot resembling Soma-plant, but he quotes another view, namely, that *karīra* is the fruit of *kharjūra*. The relation between the *karīra* (*Capparis Aphylla*) and the *kharjūra* (*Phoenix Silvestris*) is pointed out in an interesting story narrated in the *Saṁhitās*[13].

Indra gave away Yatis to the wild dogs who immediately killed the Yatis and devoured them. When these Yatis were being eaten, their heads jumped away and they became *kharjūra* and the sap which rose upwards was transformed into *karīra*. Another story about the origin of *karīra* is told in the *MS* 1·10·13 and the *KS* 36·7. The mountains were the first creation of the Creator. They had wings and they could fly at their will. Thus the earth became flabby, and in order to make it firm, Indra cut off the wings of the mountains. The earth, then, became steady because of the weight of the mountains. The wings went high up and were transformed into the clouds. They then roamed over the mountains where they were created. The liquid substance which flowed from the clouds became the *karīra*. In this way *karīra* is related to the clouds. The reason as to why there is the highest rainfall on the mountains and why the clouds roam over the mountains in the rainy seasons is also indicated in these *Saṁhitās*.

From all these references it is clear that *karīra* is closely related to rainfall. But whether *karīra* is a fruit or simply the shoot is not directly stated in the Vedic texts. Hence the commentators are at variance in regard to the meaning of the word *karīra*. Rudradatta on *ĀpŚS* 8·6·13 says that '*karīra* is a fruit of *karīra*-tree' and Vāñcheśvara on *HŚS* 5·6·3 says that "*karīra* is a fruit of a tree resembling Soma-plant and well-known in the kurukṣetra. According to some, *śamī*-leaves are regarded as *karīra*. If the *karīra* is not available, one should use the fruit of *badara*." Weber gives the meaning of *karīra* as "a thorny plant described as growing in deserts and fed upon by camels, commonly *karil* (*Capparis Aphylla*)[14]." In the Mahābhārata (3·174·23) *karīra* is referred to along with other trees like *bilva*, *iṅgudi*, *pīlu* and *śamī* growing on the banks of the river Sarasvatī. *Karīra* is described in a well-known verse as having no leaves.[15] The *Vedic Index* also describes *karīra* as " leafless shrub or its fruit *Capparis Aphylla*."[16] In many books on Botany, *karīra* is described as having top-shoots, long leaves and thorns.[17].

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13. Cf. *MS* 1.10.13; *KS* 36.7. This story of Yatis is also referred to in *MS* 2.4.8; *KS* 11.10; *ABr* 7.28; *TāṇḍBr* 8.1.4; and *JBr* 2.134.
14. *Ind. Stud.* 1.412.
15. Bhartṛhari, 2.89 *patraṁ naiva yadā karīraviṭape doṣo vasantasya kiṁ* ' when there is no leaf on *karīra* tree what is the fault of the spring ?'
16. *Vedic Index* I, p. 139.
17. Cf. Chopra, *Glossary of Indian Medicinal Plants*, 1956; p. 49; *Forest, Flora* Vol I, p. 57; V. G. Desai, *Auṣadhīsaṁgraha*, 1927, p. 98.

It is stated in many Vedic texts that along with *karīra* one should pour a hundred or a thousand leaves of *śamī* over the two *āmikṣās*. *MS* 1·10·12 and *KS* 36·6 state that *bhūrja* is the name of *śamī* and one should prepare the ladles out of *śamī* in the *VaruṇaP*. This injunction has been followed by many of the *ŚS*.

6. The placing of the oblations

When the oblations are cooked, they are collected in a pan and placed within the altar. The procedure relating to the placing of the oblations is referred to only in the *TBr* and the *ŚatBr*. There, it is prescribed that the Adhvaryu should place all the oblations, except the *āmikṣā* for the Maruts, within the northern altar, and the Pratiprasthātṛ should place the *āmikṣā* for the Maruts within the southern altar[18]. Before placing the oblations, the Adhvaryu should put a figure of ewe on the *āmikṣā* for Varuṇa and that of ram on the *āmikṣā* for the Maruts[19].

The reason as to why the *āmikṣā* for the Maruts is to be placed within the southern altar is explained in the *Brāhmaṇa*-texts. The Maruts are *viś* and Varuṇa is the king; hence it is not proper to offer the oblation to the Maruts on the northern Āhavanīya fire. The Maruts take their seats at some distance from the seat of Varuṇa. *TBr* 1·6·5 says that " the *viś* (i. e. the tribes or subjects) reside far away from the locality of the Brāhmaṇas and the Kṣatriyas." Sāyaṇa remarks that *viś*, the people, move away in different villages or in different parts of a village. It is said in *ŚatBr* 2·5·2·36 that, when one is about to start the procedure of the principal offering, he should put the figure of ram on the *āmikṣā* for Varuna and that of ewe on the *āmikṣā* for the Maruts.

Only *ŚatBr* 2·5·2·19 refers to the churning out of the new fire in the *VaruṇaP*. It is stated that one should churn out the new fire, add it to the Āhavanīya fire and offer the oblation of clarified butter.

7. A rite to be performed by the sacrificer's wife

In connection with the offering of the *karambha*-pots in the *VaruṇaP* a peculiar rite relating to the sacrificer's wife is referred to in all the texts. According to *ŚatBr* 2·5·2·19, the Adhvaryu alone should ask the Āgnīdhra to cleanse the (enclosing-sticks and the) fire; but before the cleansing of the fire, the procedure of offering the *karambha*-pots should be gone through. It is also said that this offering should be made by the sacrificer's wife and, therefore, the Pratiprasthātṛ should go to the chamber of the sacrificer's wife. He should then ask her to come forward, when she is to offer the pots on the fire tended by the Pratiprasthātṛ. Here he should ask her a delicate question

18. *TBr*. 1.6.5; *ŚatBr* 2.5.2.18.
19. Cf. *ŚatBr* 2.5.2.17.

about her paramours. The *ŚatBr* 2·5·2·2, explicitly, prescribes that, while bringing her forth, the Pratiprasthātṛ should ask the sacrificer's wife as to whom she is keeping intimate relation with.

The *MS* 1·10·11 and the *KS* 36·5 on the other hand, state, that, if a woman, who is once bought by her husband, keeps relations with others, she should be regarded as indulging in wrong acts. If at the question asked by the Pratiprasthātṛ, she proclaims the names of her paramours, she will attain truth and order. This reference to buying the woman by her husband has been noticed by Śabara on Jaiminī's *Sūtras*. There this quotation is referred to as the *prima facie* view to show that a woman is nothing but a property[20], and, therefore, she is not entitled to perform a sacrifice. While refuting this view, it is said that, regarding the sale of a woman, it should be remembered that it is purely a symbolical religious rite and not really a sale in the ordinary sense of the term[21].

In this connection *TBr* 1·6·5 states that the Pratiprasthātṛ causes the sacrificer's wife to proclaim the names of her paramours. Thereby he renders her fit for the sacrifice. She should then mention : " So and So is my paramour." Thereby she causes him to be caught by the bonds of Varuṇa. It is thus clear that, according to all the texts, the sacrificer's wife, when she utters the truth, would be free from untruth and that she would be fit for the sacrifice.

The *ŚatBr* explains as to why the Pratiprasthātṛ asks such a delicate question to the sacrificer's wife in the sanctuary of the sacred fires and why she utters the truth by pronouncing the names of her paramours. The *karambha*-pots are to be offered on the southern fire (tended by the Pratiprasthātṛ) and therefore while leading her forth he thinks that, if she is keeping relations with others, she is doing sinful acts and so she should not offer the pots on the southern fire. With this intention he asks her the question.[22] At this question if she proclaims the sin, she will be free from the sin. The *ŚatBr*, here, generalises the fact that ' the sin when pronounced becomes reduced and it is, as it were, transformed into truth '. The other texts also assert this fact by saying that ' when the sacrificer's wife confesses the sin, she becomes fit for a sacrifice.'[23]

It is said in *TBr* 1·6·5 that " the sacrificer's wife, who does not proclaim the names of her paramours, oppresses her kinsmen." The *MS* 1·10·11 and the *KS* 36·5 state that, if she tells a lie, she would be deprived

20. Cf. Śabara on 6. 1.10-11.
21. Cf. Śabara on 6.1.15.
22. *ŚatBr* 2.5.2.20 *yad anyasya satī anyena carasi, atho nenmentaḥśalyā juhavad iti, tasmāt pṛcchati.* ' Being (a wife) of one, if you are keeping relations with other, then you, having a pin inside, should not offer (pots) on my (fire). Therefore, he asks (the question)'. Sāyaṇa explains the word *antaḥśalyā* as, *duścaritajanitena pāparūpeṇa śalyena yuktā* ' having a pin in the form of sin created due to bad behavior '.
23. Cf. *TBr* 1.6.5; *MS* 1.10.11; *KS* 36.5.

of her kinsmen; while *ŚatBr* 2·5·2·1 states that, if she does not respond to the question, it will bring harm to her relatives. Hence to confess the sin is regarded as an essential thing. Pointing out this fact KANE remarks : that a confession of sin was deemed to remove sin is illustrated in a striking way by what happened in the *Varuṇapraghāsa-parvan*[24].

This is, thus, a peculiar rite in the *VaruṇaP* in which it is stated that by proclaiming the names of her paramours, her sin is reduced; but, for the complete purification of her mind, another rite has been introduced. The sacrificer's wife should take the *karambha*-pots on her head and offer them on the southern fire with *yad grāme*···(*TS* 1·8·3).

It may be observed that all the texts presume that the sacrificer's wife has paramours. But it is not clear as to what should be performed, if she has no paramours. The commentators presume that she might have some guilt in her mind, even though actually she might not have any paramour; hence they prescribe that in order to purify her mind and heart, this rite should be performed in the *VaruṇaP*.

8. The offering of the Karambha-pots

The offering of the *karambha*-pots is a peculiar rite in the *VaruṇaP*. In connection with this offering, it is said that this offering is made for the propitiation of Varuṇa who would then remove all sorts of sin. The procedure of this offering is explained in the *Brāhmaṇa*-texts.

After having offered the *āghāra*-libation one should start with the procedure of offering the *karambha*-pots. The *karambha*-pots are to be previously collected in the winnowing basket and that basket is to be placed within the southern altar. The sacrificer's wife should come forward and hold the basket on her head. Then she should stand in front of the southern Āhavanīya fire facing towards the west and offer these pots on the fire by means of the winnowing basket.[25] The sacrificer is asked to stand by her side and join her in reciting the relevant verses. It is said in *TBr* I·6·5 that if only the sacrificer's wife recites the Puronuvākyā, the sacrificer would lose his virile power; hence the sacrificer himself should recite the Puronuvākyā and both of them should recite the Yājyā. At the *svāhā*-utterance the sacrificer's wife offers the pots on the southern Āhavanīya fire.

The *MS* 1·10·11 and the *KS* 36·6 state that both the sacrificer and his wife should stand in front of the southern Āhavanīya fire facing towards the west and offer the *karambha*-pots by means of the winnowing-basket.

24. *History of Dharmaśāstra*, Vol. IV, p. 37.
25. Cf. *TBr* 1.6.5.

ŚatBr 2·5·2·23, on the other hand, states that only the sacrificer's wife should offer the pots by means of the winnowing basket. This offering is made to the Maruts who are regarded as the *viś* (subjects) and therefore they partake of the oblation which is not the principal oblation. It is also said that one should offer these pots prior to the offering of the other oblations to be offered at the *vaṣaṭ* and *svāhā*-utterances.

By means of this offering the sacrificer propitiates the Maruts and causes them to release him and his kinsmen from the bonds of Varuṇa. The southern fire belongs to the enemy and when the pots are offered on the fire, the sacrificer causes Varuṇa to catch hold of his enemy by means of Varuṇa's bonds.[26] The winnowing basket is used for winnowing the food grains and hence by offering the pots by means of the winnowing basket, one gets rid of Varuṇa who longs for the food.[26] It is said in *MS* 1·10·11 and *KS* 36·6 that, by offering the pots on the fire, the sacrificer and his wife release the male and the female offspring from the bonds of Varuṇa.

After having offered the *karambha*-pots, the sacrificer and his wife should return to their respective places. In connection with the offering of these pots the *Śrautasūtras* introduce an alternative view, namely, that the Adhvaryu should offer the pots and the sacrificer and his wife should touch the Adhvaryu; but there is no direct injunction to this effect in the *Brāhmaṇa*-texts.

9. The principal offerings

As prescribed in the *VP* the five *saṁcara*-oblations should also be offered in the *VaruṇaP*. It is stated that they are to be offered to maintain the continuity of the sacrifice. *MS* 1·10·1 and *KS* 9·5 prescribe that a sacrificial cake for Savitṛ should be baked on eight potsherds. The *ŚatBr* 2·5·2·35 mentions the *saṁcara*-oblations together with their deities and states that the Adhvaryu alone should offer the principal oblations beginning with that for Agni.

The sacrificial cake, baked on the twelve potsherds for Indra-Agni, would be the sixth oblation in the *VaruṇaP*. It is said in *MS* 1·10·10 that when Varuṇa caught hold of unsteady creation of Prajāpati, both Indra and Agni bestowed strength on the creation. These two gods are regarded as the vital breaths of all gods and thus the oblation is offered to them in this *Parvan*.

Varuṇa and the Maruts are the principal deities in this *Parvan*. *ŚatBr* 2·5·2·36 states that, when the Adhvaryu is about to commence the procedure of the principal offering, he should first exchange the figures. He should put the figure of ewe, which was previously put on the *āmikṣā* for Varuṇa, on the *āmikṣā* for the Maruts and that of ram, which was previously

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26. Cf. *TBr* 1.6.5.

put on the *āmikṣā* for the Maruts, on the *āmikṣā* for Varuṇa. The significance of this is explained as follows : The ram is virile power and when it is again put on the *āmikṣā* for Varuṇa, it is believed that the virile power is again deposited in the Kṣatriya. The ewe is without such power, as she is woman and when it is put on the *āmikṣā* for the Maruts, it is believed that the Maruts, the subjects, become powerless[27]. The details regarding the way of offering the oblation have been given in the *ŚatBr* 2·5·2·37 as follows : The Adhvaryu should spread clarified butter as base, take two cuttings from the *āmikṣā* for Varuṇa and take the figure of ram along with either of the two cuttings. He should then pour the clarified butter over the oblation. After having given out the necessary calls, he should offer the oblation on the fire at the *vaṣaṭ*-utterance. In the same manner the Pratiprasthātṛ offers the oblation of the *āmikṣā* together with the figure of ewe. But at this offering, the Adhvaryu holds the garment of the Pratiprasthātṛ and gives the necessary calls.

The last principal oblation in the *VaruṇaP* is a sacrificial cake baked on one potsherd and offered to Ka. The procedure of this offering is the same as prescribed in the *VP*. In the *ŚatBr* 2·5·2·13 Ka is identified with Prajāpati and for the happiness of the creation this offering is to be made n this *Parvan*.

Some rites ancillary to the principal offerings, such as the *Sviṣṭakṛt* offering, the *Prāśitra* (a portion for the Brahman), the *Iḍā*, and the sprinkling with water after the invocation of *Iḍā*, have been referred to only by the *ŚatBr* 2·5·2·39–40.

10. The subordinate rites

The subordinate rites like the Prayājas and the Anūyājas are not referred to in any of the *Brāhmaṇa*-texts. *MS* 1·10·13 and *KS* 36·7 enumerate thirty offerings in the *VaruṇaP*, among which the nine Prayājas and nine Anūyājas are included. Only the *ŚatBr* elaborately prescribes various subordinate rites in the *VaruṇaP*. It is stated in the *ŚatBr* 2·5·2·30 that the Adhvaryu alone gives out the calls and both the Adhvaryu and the Pratiprasthātṛ offer nine Prayājas. It is also stated that, at every fourth offering (i. e. at the fourth and the eighth), they should pour the clarified butter from the *upabhṛt* into the *juhū*.

In connection with the taking out of the *pṛṣadājya* for the Anūyājas, it is stated in the *MS* 1·10·7 and the *KS* 36·2 that, " if this *Parvan* is being performed in the rainy season, the Adhvaryu spreads the clarified butter once as base and pours over (the curds) the clarified butter two times." According to *ŚatBr* 2·5·2·41, both the Adhvaryu and the Pratiprasthātṛ should pour the *pṛṣadājya* into their respective *juhūs*; but, if the Pratiprasthātṛ has not

27. Cf. *ŚatBr* 2.5.2.36.

taken the *pṛṣadājya*, he should pour half of the quantity of the clarified butter from the *upabhṛt* into the *juhū*. At the Anūyāja-offerings only the Adhvaryu should give out the relevant calls. Having taken the *pṛṣadājya* at every fourth offering, they should offer nine Anūyājas. The reason as to why there are nine Prayājas and nine Anūyājas on both the sides of the principal offerings is stated in *ŚatBr* 2·5·2·41 as follows : By offering them on both the sides, one releases from the bonds of Varuṇa the creatures from hither upwards and from hither downwards.

Only *ŚāṅkhBr* 5·4 and *GBr* 2·1·22 refer to the *dakṣiṇā* of a couple–a cow and a bull, which is given away to the officiating priests in the *VaruṇaP*.

The rite of the separating of the ladles, the *Sūktavāka*, the *Śaṁyuvāka*, the offering to the wives of gods, and the Samiṣṭayajus–offerings are referred to only in the *ŚatBr* 2·1·5·2.

11. The Avabhṛtha–rite

At the end of the *VaruṇaP* the Avabhṛtha-rite is to be gone through. The scrapings of the *āmikṣā* offered to Varuṇa constitute the principal oblation in this rite. This procedure of the Avabhṛtha closely resembles the one in the Soma-sacrifice, and hence the details about the Avabhṛtha-rite are not prescribed by the *Brāhmaṇa*-texts dealing with the Cāturmāsya sacrifices.

In connection with the Avabhṛtha-rite, the *TBr* 1·6·5 prescribes that one should take the husks and the scrapings of the *āmikṣā* offered to Varuṇa and go to the place for performing the Avabhṛtha-rite. Varuṇa dwells in the water and therefore, for the appeasement of Varuṇa, one should offer an oblation in the water itself. All, who attend this rite, should return to the fire-hall without looking back. *MS* 1·10·13, however, states that, for the complete abandonment of the sacrificer from the bonds of Varuṇa, the Avabhṛtha–rite should be gone through. It is further stated that all should go to the place for the Avabhṛtha–rite taking the scrapings of the *āmikṣā* only. After the oblation is offered all should return to the fire-hall without looking back and sprinkle themselves with water beyond the cowshed.

It is said in the *ŚatBr* 2·5.2·46 that the scraping is the burnt out substance of the *āmikṣā* and it is considered to be the principal oblation in the Avabhṛtha-rite. While proceeding to the place for Avabhṛtha-rite no Sāman is chanted. The Adhvaryu should enter into water without reciting any formula and immerse the scraping into the water[28]. According to Sāyaṇa, the sacrificer and his wife should offer the oblation. *ŚatBr* 2·5·2·47 states that the sacrificer and his wife should give away their garments, worn at the time of the Avabhṛtha-rite, to whichever man they choose. Since then they should not use these garments of the consecration.

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28. *ŚatBr* 2.5.2.46.

This offering of the scraping to Varuṇa, who resides in a water, has also been referred to by *ŚāṅkhBr* 5·2 and *GBr* 2·1·22.

12. The interpretation of the mantras

There are a very few verses and formulas exclusively employed in the *VaruṇaP*. The interpretation of these Mantras has been given here. The different Puronuvākyās and the Yājyās have been prescribed in the Vedic texts, in connection with the deities in this *Parvan*. But these verses simply describe the deity in question and they have nothing to do with the acts in the sacrifice. Such verses have been ignored.

प्रघास्यान् हवामहे मरुतो यज्ञवाहसः करम्भेण सजोषसः ।

We invoke *praghāsya* Maruts, carrying the sacrifice
and rejoicing with (the offering of) the *karambha*.
TS 1·8·3

(See also *MS* 1·10·2; *KS* 9·4; *VS* 3·44; *ŚatBr* 2·5·2·21)

In the *VaruṇaP* the Pratiprasthātṛ causes the sacrificer's wife to recite this formula, while leading her forth towards the east. From the meaning of this formula it becomes clear that the *karambha*-pots are to be offered to the Maruts. It is said in *ŚatBr* 2·5·2·21 that one should cause the sacrificer's wife to recite this formula, which is regarded as the Puronuvākyā. The word *praghāsya* qualifies the Maruts, and it is variously interpreted.

मो षू ण इन्द्र पृत्सु देवास्तु स्म ते शुष्मिन्नवया ।
मही ह्यस्य मीढुषो यव्या हविष्मतो मरुतो वन्दते गीः ।।

O god Indra, do you not (proceed) against in our
battles; O impetuous one, with your share of offering
we will be (happy); due to the favour of bountiful
one, the earth becomes full of barley. This our prayer
bows to the Maruts, pleased with the oblations.
TS 1·8·3

(See also *ṚV* 1·173·12; *AV* 2·35·1; *MS* 1·10·2;
KS 9·4; *VS* 3·4·6; *ŚatBr* 2·5·2·28)

At the offering of the *karambha*-pots, the sacrificer should recite this verse as the Puronuvākyā. It is strange that the pots are to be offered to the Maruts; while the verse is addressed to Indra. This discrepancy is explained in *ŚatBr* 2·5·2 by stating that Indra is regarded as the king and the Maruts are the subjects. Hence, if one has pleased Indra, he would be regarded as having pleased his subjects also. Thus it is said that the sacrificer should recite the verse which is adressed to Indra and which contains a reference to the Maruts.

The word *avayā* in this verse needs some explanation. The commentators interpret it differently. All the texts except the *TS* contain the word

avayāḥ derived from the root *ava + yaj*. Almost all the commentators noted the *sūtra* of Pāṇini *ave uajaḥ* (3·2·72), to interpret this word. Following the commentators, modern scholars also assign the meaning to this word as : ' a share in the sacrifice'[29], 'a share of the offering'[30], 'the expiation'[31] or 'a share of the oblation separated from others,' or ' that proceeds to kill the enemy'[32]. Except in the *TS*, the Padapāṭha is *ava/yāḥ*. The *TS* has the word *avayā* without the *visarga* and it is noted in the Padapāṭha as a single unit. Bhattabhāskara quotes Pāṇini's *sūtra* (3·2·72) as an authority to explain this word; but he cannot explain the absence of *visarga* and remarks that the modification at the end (i. e. the dropping of the *visarga*) is Vedic peculiarity[33].

The Padapāṭha does not indicate the derivation of this word from *ava + yaj*, hence it would be proper to regard it as one word.

Bhattabhāskara explains the word *yavyā* as 'as small as barley' or ' competent to separte the bonds of Varuṇa'. While explaining the meaning of this verse, KEITH has made the following observations in the foot-note :

> The first *pāda* must contain a deprecation of Indra's anger, and the second says that there is expiation; in c the sense may be that there is much gain for an offering to Indra, the generous or possibly belonging to the generous donor at the sacrifice.[34]

यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्य
एनश्चकृमा वयम् । यदेकस्याधि धर्मणि तस्यावजयनमसि स्वाहा ।।

What sin we have committed in the village, what in the wild, what in the assembly, what in respect of sense organs, what in relation to Śūdra or to the lord, and what sin has been committed by either of us in abiding by the rules, do you pacify it.

TS 1·8·3

(See also *MS* 1·10·2; *KS* 9·4; *VS* 3·45; *ŚatBr* 2·5·2·21)

At the offering of the *karambha*-pots this verse is recited by both the sacrificer and his wife as the Yājyā. It is stated in *TBr* 1·6·5 that one gets rid of Varuṇa as pronounced in the verse by offering him an oblation. According to the *ŚatBr* 2·5·2·25 also, this verse is employed at the offering of the *karambha*-pots.

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29. EGGELING on *ŚatBr* 2.5.2.28.
30. Cf. WILSON on *ṚV* 1.173.12.
31. Cf. KEITH on *TS* 1.8.3.
32. Sāyaṇa on *ṚV* 1.173.12.
33. *chāndaso' ntyavikāraḥ*.
34. *The Veda of the Black yajus school entitled Taittirīya Saṁhitā*, Vol. I, p. 115 fn.

In the first part of this verse six things are referred to in respect of which both the sacrificer and his wife might have committed the sin. The second half refers to the sinful acts performed by either of the two. It is suggested in this verse that every individual must always be prepared to perform his duties properly. In this connection KEITH remarks : " The verse is, of course, a general penitential formula, where *vayam* is natural, though as used, the husband and wife also say it."[35]

The word *enas* in this verse is explained by Sāyaṇa as follows : Varuṇa enters in the sacrifice in the form of sin and destroys the sacrifice. This Varuṇa is represented by the word *enas* in this Yājyā verse. The word *arya* is interpreted by Sāyaṇa as the Vaiśya or the lord. KEITH has not translated this word.

From this verse it is not clear as to whom this verse is addressed. It can be imagined that Varuṇa is implored for removing the sin. But as this verse is employed at the offering of the *karambha*-pots to the Maruts, this verse may be addressed to the Maruts. In the previous verse Indra is considered to be the lord of the Maruts and he is asked to bestow happiness. It is, therefore, quite natural to say that Indra is, here, asked to destroy the sin.

अक्रन् कर्म कर्मकृतः सह वाचा मयोभुवा ।
देवेभ्यः कर्म कृत्वाऽस्तं प्रेत सुदानवः ॥

With sweet words the priests performed their duties. After having done the duties for the gods, the priests who offered the oblations, come forth to (your) home.

TS 1·8·3

(See also *MS* 1·10·2 ; *KS* 9·4 ; *VS* 3·47 ; *ŚatBr* 2·5·2·29)

This verse is to be recited while returning after having offered the *karambha*-pots. According to *ŚatBr* 2·5·2·29, the Pratiprasthātṛ causes the sacrificer's wife to recite this verse.

The word *asta* is explained by the *ŚatBr* as follows : " *asta* means the house and the house is stability. Therefore, the Pratiprasthātṛ causes the sacrificer's wife to secure stability ". Sāyaṇa explains this word as ' a place where all bag and baggage were restored '.

The *TBr* I·6·5 points out that, by reciting this verse, they appease the gods by repaying the debts and now they return home debtless. This concept of repaying the debts is an important thing referred to in this passage. Bhattabhāskara has elaborated this idea and has quoted the passage from *TS* 6·3·10 where the three debts are referred to.

35. *Op. cit.* p. 115 fn.

THE SĀKAMEDHA PARVAN (*SP*)

1. The Anīkavatīṣṭi and the Sāntapanīyeṣṭi

The *SP* is the third *Parvan* of the Cāturmāsya sacrifices. While laying down the procedure of this *Parvan*, the *Brāhmaṇa*-texts refer to the battle against Vṛtra. It is stated in *ŚatBr* 2·5·7·1 that, by performing the *SP* the gods secured the help of Indra, and then killed Vṛtra. Thereby gods gained supreme authority. A similar story is also given in *MS* 1·10·14 and *KS* 36·8. Referring to this battle against Vṛtra, *GBr* 2·1·23 and *ŚāṅkhBr* 5·5 state that the *SP* is a sacrifice relating to Indra.

The first sacrifice in this *Parvan* is an offering of a sacrificial cake on eight potsherds to *anīkavant* Agni. This deity is identified with the rising sun ; therefore, it is said that the offering should be made to coincide with the sunrise[36]. *MS* 1·10·14 and *KS* 36·8 mention that Agni is the chief of gods and that Indra killed Vṛtra under his leadership. The position of *anīkavant* Agni is differently explained in *GBr* 2·1·23 and *ŚāṅkhBr* 5·5. They say : "Just as a sovereign king places in the front, the vanguard of his army and then proceeds on his way in safety, verily so have gods offered a sacrifice to Agni who is regarded as the mouth of all gods".

The second sacrifice in the *SP* is the Sāntapanīyeṣṭi, which is performed at noon. It is stated that, in this sacrifice, one should offer cooked rice to the *sāntapana* Maruts. *TBr* 1·6·6 mentions that, when the Asuras were defeated, they took shelter in the heaven and earth, and that, with the help of the Maruts, gods over-powered the Asuras; the Maruts are therefore called *sāntapanāḥ*, the scorchers. The time for this sacrifice is therefore prescribed as mid-day, when the rays of the sun are scorchingly hot. *MS* 1·10·14 and *KS* 36·8 refer to the battle against Vṛtra also in connection with the Sāntapanīyeṣṭi. It is said that gods did not know the secrets of Vṛtra; they offered an oblation to the Maruts, and thereby found out the secrets of Vṛtra by means of *kṣurapavi*; they then scorched Vṛtra on all sides; hence they are called *sāntapanāḥ*. According to *ŚatBr* 2·5·3·3, the Maruts, the scorchers, scorched Vṛtra at mid-day ; thus he, so scorched, fell down panting and gasping, being rent on all sides. Hence, for the sacrificer who offers an oblation to the *sāntapana* Maruts, they scorch his wicked and spiteful enemies.

2. The Gṛhamedhīya-rite

The third sacrifice in the *SP* is the Gṛhamedhīya-rite. Referring to the battle against Vṛtra, the *Brāhmaṇa*-texts point out the purpose of this rite. It is stated in *TBr* 1·6·6 : "The gods were assured that they would be winning victory over Vṛtra on the next morning. Naturally they passed

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36. *TBr* 1.6.6; *MS* 1.10.1; *KS* 9.5.

that night in a rejoicing mood ; they prepared ample rice cooked in milk, and they offered a portion of that rice to the *gṛhamedhin* Maurts ". It is further stated in *MS* 1·10·15 and *KS* 36·9 that the sacrificer, who offers an oblation to the *gṛhamedhin* Maruts in his house, gains a victory, and his enemy is defeated.

The procedure of this rite : Very little porcedure in connection with this rite has been prescribed in the *Brāhmaṇa*-texts. This rite is performed in the evening, and in it rice cooked in milk is to be offered to the *gṛhamedhin* Maruts. According to *TBr* 1·6·6, the Adhvaryu should not fetch the sacrificial faggot and grass, and the Hotṛ should not recite the *sāmidhenī* verses. There should not be the Prayājas and the Anūyājas. One should, however, offer the Ājyabhāga offerings, the principal offering to the *gṛhamedhin* Maruts, and the Sviṣṭakṛt offering. This rite should be concluded with the invokation of *Iḍā*. *ŚāṅkhBr* 5·5 prescribes that there should be *poṣavant* Ājyabhāgas, that is the Puronuvākyā verses should contain the word *poṣa* (Cf. *ṚV* 1·1·3 ; 1·91·12). Only the *ŚatBr* 2·5·3·4 mentions the details relating to the Gṛhamedhīya-rite. It is said that one should drive away the calves from their mothers by means of a twig, milk the cows over the strainers, and cook the rice into that milk. The following two different sequences of the procedure have been prescribed in the *ŚatBr* :—

(i) Having milked the cows, the Adhvaryu should cook the rice, pour clarified butter over it, take it down, and then scoop out that rice into two separate pans. He should then prepare a hollow in each of the portions, pour clarified butter into the two hollows, cleanse the ladle and the spoon, touch the altar in which the *darbha*-blades have been spread out, lay down the enclosing-sticks, and then place the two portions of cooked rice, the ladle, and the spoon within the altar. At the first Ājyabhāga offering, the Adhvaryu should take clarified butter from the portion of cooked rice placed towards the south, and at the second, he should take clarified butter from that placed towards the north. Similarly, he should use clarified butter from the portion placed towards the south for the principal offering, and that from the portion placed towards the north for the Sviṣṭakṛt offering. He should then cut up a portion for *Iḍā* but not for the *prāśitra*. After the *Iḍā* has been invoked, all should sprinkle themselves with water[37].

(ii) Having milked the cows the Adhvaryu should cook the rice as before. At this time, he should put the ordinary clarified butter over the fire[38]. At the taking down of the oblation he should take down the cooked rice and the ordinary clarified butter, cleanse the ladle and the spoon, carry

37. Cf. *ŚatBr* 2.5.3.5–10.

38. *ŚatBr* 2.5.3.11 *prativeśam ājyam adhiśrayati*. Here the word *prativeśa* is interpreted by Sāyaṇa as *pratinidhitvena niveśanasthānam prativeśaḥ tatsthānīyam ājyam*. (*prativeśa* is representing the neighbouring place. The clarified butter is to be procured from that place.) EGGELING, however, translates the word *prativeśa* as : 'accessory.'

the vessel of cooked rice and vessel of ordinary clarified butter towards the altar, and place the cooked rice together with the vessel (without scooping the rice into separate pans), the ordinary clarified butter, the ladle, and the spoon within the altar. At the Ājyabhāga offerings, the Adhvaryu should take four spoonfuls of clarified butter in the vessel for each of the offerings. At the time of the principal offering also, he should use the same clarified butter. After having offered the Sviṣṭakṛt offering, he should cut up a portion from the cooked rice for *Iḍā*, but not for the *prāṣitra*. After the *Iḍā* has been invoked, all should partake of their respective portions of the *Iḍā*[39].

The partaking of food in this rite : The principal procedure of the Gṛhamedhīya-rite is concluded with the invocation of *Iḍā*. Then all the officiating priests and the sacrificer are asked to partake of their respective portions of *Iḍa*. But, according to *ŚatBr* 2·5·3·16, all the relatives of the sacrificer, who wish to partake of the remnants of the oblations, may partake of the portion of the rice taken into the *Iḍā*-pot[40]. It is further stated that, if there is abundant quantity of cooked rice, the Brāhmaṇas other than the officiating priests should also partake that rice. In this connection, the question is raised whether the sacrificer's wife is entitled to partake of a portion of cooked rice in the Gṛhamedhīya-rite. *TBr* 1·6·7 prescribes that " if the sacrificer's wife partakes of the rice, the sacrificer secures the house and the sacrifice ; but he will be deprived of prosperity. And, if she does not partake of the rice, the sacrificer will not be deprived of prosperity ; but he will not secure the house and the sacrifice. Therefore the sacrificer's wife should cook the auxiliary rice and partake of that rice ". According to *MS* 1·10·16 and *KS* 36·10, the sacrificer's wife is allowed to partake of the food in the *SP*. But here these texts have indirectly introduced the reason as to why she is not entitled to partake of the remnants of the oblation in other sacrifices. It is stated " a woman (i. e. the sacrificer's wife) is identified with Nirṛti. Hence whatever is eaten by the sacrificer's wife, is regarded as taken by Nirṛti ". It is, thus, seen that, in order to avoid the evil influence of Nirṛti, the sacrificer's wife is not allowed to partake of the remnants of the oblations in any sacrifice except the *SP*. It is said in *MS* 1·10·15 and *KS* 36·9 that ample cooked rice is to be prepared on that night. Here these texts narrate the following interesting story : " The gods and Asuras were at war. Asuras sent forth hunger to the gods ; the gods promised hunger an oblation of rice.

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39. Cf. *ŚatBr* 2.5.3. 11–16.

40. *yāvanto gṛhyā havirucchiṣṭāśāḥ syus tāvantaḥ prāśnīyuḥ*. (Those relatives, who wish to partake of the remnants of the oblation, may partake the portion.) EGGELING translates the word *haviruchiṣṭāśāḥ* as " members of (the sacrificer's) household as are entitled to partake of the remains of sacrificial food." But he remarks in the foot-note : " That is, those who have been invested with the sacrificial cord ". Cf. *SBE*, Vol. XII, p. 415. His note does not seem to be correct.

They immediately cooked ample rice. Thereupon, without making her residence among the gods, she (i. e. hunger) again returned to Asuras. In this way the gods prevailed and Asuras were defeated".

The nature of this rite : This Gṛhamedhīya-rite is not considered to be the modification of the New-moon and the Full-moon sacrifices. It is a peculiar and separate rite. As very little procedure is to be gone through in this rite, it is regarded as *pākatra* (concise) in *TBr* 1·6·6. According to *MS* 1·10·15 and *KS* 36·9, the Gṛhamedhīya-rite is identified with Pākayajña. And the Pākayajña is always related to the cattle. It is also said that *Iḍā* is cattle and thus the Gṛhamedhīya-rite is to be concluded with the invocation of *Iḍā*[41].

The ancillary rite : It is said in *TBr* 1·6·7 that, after having performed the Gṛhamedhīya-rite, the gods became content on account of the eating of ample food, as they were in a rejoicing mood. Therefore it is prescribed in *TBr* 1·6·7 that the officiating priests and the sacrificer should cook ample food, put the collyrium into their eyes, anoint their bodies, and pass that night in a rejoicing mood. The cows also should be allowed to remain together with their calves. In this connection, *ŚatBr* 2·5·3·16 prescribes that the calves should be driven near their mothers, and, as a consequence of this, the sacrificer should offer the Agnihotra on that night with barley gruel instead of with milk. It is further prescribed that one should milk the cow, suckling an adopted calf, in the next morning for the Pitṛyajñya. Referring to the rites of cooking the auxiliary food, putting the collyrium, and anointing the bodies, which are referred to in the *Brāhmaṇa* texts, some *Śrautasūtras*[42] mention the immolation of the cows ; but this last rite has no *Brāhmaṇa*-authority.

3. The Pūrṇadarvya–offering

The Pūrṇadarvya-offering is made early in the morning of the second day of the *SP*. According to *ŚatBr* 2·5·3·17, one has to make this offering before or after the Agnihotra-offering in the morning. This offering is considered to be a subordinate rite to the Gṛhamedhīya-rite. All the texts prescribe that one should take away the scrapings of the rice cooked in the Gṛhamedhīya-rite and put them markedly for the Pūrṇadarvya-offering. Indra is the principal deity to whom this offering is made. But it is to be noted here that Indra personally attends this sacrifice. Thus it is observed in the *TBr* 1·6·7 that the gods, after having performed the Gṛhamedhīya-rite, passed the night in a rejoicing mood, and that they thought that Indra would be actually coming in the next morning to help them in the battle against Vṛtra.

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41. *TBr* 1.6.6; *MS* 1.10.15; *KS* 36.9.
42. *HŚS* 5.9.15; *BhārŚS* 8.13.22; *ĀpŚS* 8.11.12.

This offering is made by means of a *darvi* (i. e. a ladle) which is filled with the oblation at the time of the offering. Hence this offering is regarded as Pūrṇadarvya. Strangely enough, this *darvi* is identified with the hand of a woman[43]. It is said in *TBr* 1·6·7 that this offering is made on the Gārhapatya fire. At this offering a bull is made to stand by the side and to produce a sound. The lowing of that bull is identified with the *vaṣaṭ*-utterance, and therefore it is stated that one should offer an oblation, as soon as the bull produces a sound. The bull is here regarded as the form of Indra. In this connection *ŚatBr* 2·5·3·18 states that, " if it roars, one should know that Indra has come to his sacrifice and that his sacrifice becomes one with Indra. If it does not roar, let the priest, seated towards the south utter (the words :) ' Do thou offer ' and this, indeed, is the roaring of the bull, a form of Indra. " The other texts, however, do not prescribe any procedure, if the bull does not roar.

While introducing the oblation to the *krīḍin* Maruts, *TBr* 1·6·7 and *ŚatBr* 2·5·3·20 state that Indra killed Vṛtra and went away. It was the Maruts who found out definitely that Vṛtra had actually been killed. Thus it is seen that, when Indra comes forward to receive the oblation in Pūrṇadarvya-offering, he has already killed Vṛtra. The importance of this offering is thus noted, namely, as that a deity is personally attending the sacrificial place.

4. The Krīḍiniṣṭi

It is prescribed that, after having offered the Pūrṇadarvya-offering' one should perform the Krīḍiniṣṭi, in which a sacrificial cake on seven potsherds is to be offered to the *krīḍin* Maruts. According to the *Brāhmaṇa*-texts, this *iṣṭi* is performed so to coincide with the sunrise. The procedure of this sacrifice is similar to that of the New-moon and the Full-moon sacrifices. As regards the name *krīḍin* Maruts, the *Brāhmaṇa*-tests have referred to the battle against Vṛtra and have tried to interpret that word in various ways. In this connection, *TBr* 1·6·7 states : " Having slain Vṛtra, Indra moved away to the farthest distance, thinking that he has committed a great sin. He asked : ' Who would be able to know (the death of Vṛtra) ? ' The Maruts said, ' If you give us a boon that the oblation will be offered to us first', then we will know '. Then (with Indra's consent) they found out the dead body of Vṛtra, danced over it, (and thus they confirmed the death of Vṛtra). This explains why they are given the epithet *krīḍin* ". *MS* 1·10·16 and *KS* 36·10 explain this name *krīḍin* slightly differently. It is stated there that, when Indra came forward to slay Vṛtra, the Maruts played round Indra in a rejoiced mood. Therefore, they are called *krīḍin* Maruts. Similarly, *ŚatBr* 2·5·3·20 explains that, when Indra came forth to slay Vṛtra, the Maruts played round him singing his praise; hence they are given the name *krīḍin* Maruts.

43. *MS* 1.10.16; Cf. *KS* 36.9.

While studying the references to the killing of Vṛtra, it is seen that the *TBr* prescribes the procedure of this sacrifice after the reference to the killing of Vṛtra; while other texts (like the *MS*, the *KS*, and the *ŚatBr*) mention the procedure of this sacrifice before the reference to the killing of Vṛtra. According to *TBr* 1·6·7, Indra killed Vṛtra before sunrise, in the region where the sun spreads his rays[44]. Therefore, this sacrifice is to be performed at the sunrise; the *krīḍin* Maruts are associated with Indra, who is identified with the sun[45].

5. The Mahāhavis

The position of the Mahāhavis : The Mahāhavis is considered to be the principal sacrifice in the *SP*. While stating the purpose of the *SP*, *ŚatBr* 2·5·2·1 prescribes that gods killed Vṛtra by performing the *SP* and gained supreme authority. Similar purpose is mentioned by *ŚatBr* 2·5·4·1 in connection with the Mahāhavis. EGGELING has rightly pointed out this fact and remarked in the foot-note : "That is to say, the Mahāhavis, or great oblation, though apparently only an integral part of the Sākamedhāḥ, is in reality its chief ceremony, and may therefore be considered as being itself on a par with the other seasonal offerings; hence it requires the five oblations common to all the Cāturmāsyas[46]".

The procedure of the Mahāhavis : Most of the rites in the Mahāhavis are identical with those prescribed in the *VaruṇaP*. Therefore, no detailed procedure of this sacrifice has been prescribed in any of the *Brāhmaṇa*-texts. *KS* 36·10 prescribes the *āghāra*-libation by means of the ladle, and the formula to be employed for this is given in *MS* I·10·17 and in *KS* 9·5. *ŚatBr* 2·5·2·4 also prescribes some procedure relating to the Mahāhavis as follows : One should pile up the *uttaravedi*; take out the *pṛṣadājya*; churn out new fire; and offer nine Prayājas, nine Anūyājas and three Samiṣṭayajus. Some such rites have also been referred to by *ŚāṅkhBr* 5·5 and *GBr* 2·1·23.

The deities and the oblations : All the *Brāhmaṇa*-texts refer to the five *saṁcara*-oblations in connection with the Mahāhavis. Only the *ŚatBr* has discussed the nature of the deities, to whom the *saṁcara*-oblations are offered, and has mentioned their connection with the battle against Vṛtra. Thus *ŚatBr* 2·5·4·3 states that, "With the help of Agni, the splendour, gods killed Vṛtra". Here Agni is identified with splendour (*tejas*), and hence EGGELING has translated this word as 'sharp-pointed' and has unnecessarily connected with the word *anīka*. Here the oblation to Agni is not to be offered in the early morning as it is offered in the Anīkavatīṣṭi[47].

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44. *MS* 1.10.16; *KS* 36.10; *ŚāṅkhBr* 5.5; GBr 2.1.23.
45. *MS* 1.10.16.
46. *SBE*, Vol. XII, p. 412 fn.
47. *SBE*, Vol. XII, p. 409 fn "This cake, again, is to be prepared (or offered) simultaneously with the rising sun."

Soma, Savitṛ and Sarasvatī also helped Indra in the battle against Vṛtra. While noting down the importance of Pūṣan, *ŚatBr* 2·5·4·7 identifies Pūṣan with the earth and further states that the earth handed down Vṛtra to the gods, who then killed Vṛtra. This identification of Pūṣan with the earth has been specially noted by Eggeling. He remarks : " This identification of Pūṣan with the earth is very strange, the more so as, at (*ŚatBr*) 2·5·1·11, special stress is laid on the male nature of Pūṣan. Perhaps it is in his character of bountiful bestower of food and cattle, or as the tutelary god of travellers, that he is so identified[48]."

According to *TS* 1·8·4 and *KS* 9·5, a sacrificial cake on eleven potsherds is to be offered to Indra-Agni, while, according to *MS* 1·10·1 and *ŚatBr* 2·5·4·9, a sacrificial cake on twelve potsherds is to be offered to Indra-Agni. The seventh oblation is cooked rice, and it is to be offered to Indra. *MS* I·10·1 states that one should offer cooked rice to *vṛtraghna* Indra. But according to *ŚatBr* 2·5·4·9, the deity is Mahendra and this name is explained as follows: " Before Vṛtra's death he was just Indra, but, after having killed Vṛtra, he became Mahendra, as (a king becomes) Mahārāja, after obtaining the victory". The last oblation in this sacrifice is a cake on one potsherd to be offered to Viśvakarman. *MS* I·10·16 and *KS* 36·10 state that, after having killed Vṛtra, Indra himself became Viśvakarman. However, *ŚāṅkhBr* 5.5 and *GBr* 2·1·23 identify Viśvakarman with a deity that heats (i. e. the sun).

6. The position of the Pitṛyajña

The Pitṛyajña is an important sacrifice in the *SP*. All the *Brāhmaṇa*-texts lay down the procedure of this sacrifice, immediately after that of the Mahāhavis. Thus it is suggested that this sacrifice is also an integral part of the *SP*. But in some texts this sacrifice is mentioned separately, together with the *SP*. For example, it is stated in *TBr* I·6·8 that " by performing the *Sākamedha*, Prajāpati stabilised his progeny; by offering an oblation to Rudra (i. e. Tryambaka), he pacified Rudra; and by performing the Pitṛyajña he caused his progeny to attain the heaven." But then in this passage, one would be required to understand that the Mahāhavis sacrifice has, here, been referred to by the word *Sākamedha*. Again why the Tryambaka-rite is mentioned prior to the Pitṛayajña is not clear. Sāyaṇa, however, has tried to explain it as follows : " Because this sacrifice causes the progeny to attain heaven, and because it is laudable, the Pitṛyajña should be performed prior (to the Tryambaka-rite)." According to *MS* 1·10·1, the position of the Pitṛyajña in the order of sacrificial rites is not clear. While prescribing the deities of the *SP*, the *MS* mentions the deities and the oblations relating to the Mahāhavis, then to the *ŚP*, then to the Pitṛyajña, then to the Tryambaka-rite, and then to the Ādityeṣṭi. This is no doubt a loose construction as compared with the order of the procedure dealt with in *MS* 1·10·17.

48. *SBE*, Vol. XII, p. 418 fn.

As regards the purpose of the Pitṛyajña, many *Brāhmaṇa*-texts refer to the battle against Vṛtra and state that one should perform this sacrifice to attain immortality. It is said in the *MS* 1·10·17 and the *KS* 36·11 that "The heaven is identified with immortality; the year, consisting of twelve months, is identified with the heaven. In this sacrifice there are twelve oblations, namely, four Prajājas, two Ājyabhāgas, three principal offerings, one Sviṣṭakṛt offering, and two Anūyāja offerings. Thus the performer of the Pitṛyajña completes the year and attains the heaven." Referring to the battle against Vṛtra, the *ŚatBr* states that, by performing the Pitṛyajña, gods recalled to life those who were killed in the battle. Hence the sacrifice should also offer to those manes, whom the gods had recalled to life. Thereby he leads his own ancestors up to the better world and whatever injury or loss he suffers through his own unrighteous conduct is made good to him by the Pitṛyajña[49]. *ŚāṅkhBr* 5·6 and *GBr* 2·1·24 have not mentioned the purpose of the Pitṛyajña, but they have stated the purpose of offering this sacrifice in the bright half of the month. It is said that the offerings to the manes are always made in the dark half of the month. But here the manes are the gods and therefore the offerings are to be made in the bright half of the month.

7. Some rites in the Pitṛyajña

All the *Brāhmaṇa*-texts have laid down many details regarding the procedure of the Pitṛyajña. While doing so, the texts have discussed some rites and put forth the reason as to why a particular rite has been introduced in this sacrifice. Thus it would be interesting to study the references to some rites, found in these texts, and compare them with one another. An attempt has, therefore, been made here to collect the relevant material and find out the similarities and differences between the various rites referred to in the *Brāhmaṇa*-texts.

The altar : A rectangular altar is prepared in this sacrifice for the manes. The east is always regarded as the ditction for the gods and the south for the manes[50]. But in the Pitṛyajña, the offerings are made both to the gods and the manes; therefore it is stated in *TBr* 1·6·8 that one should dig up the altar towards 'this' direction[51]. Here the word *imām* (this) is explained by commentators as 'the south-east'[52]. *MS* 1·10·17 and *KS* 36·12 enjoin that one should dig up the altar in

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49. *ŚatBr* 2.6.1 *yad u cai vā' syā 'trātmano' nucaraṇena hanyate vā mīyate vā tad u cai' vā 'syaitena punar āpyate.* (Whatever injury or loss he suffers through his own unrighteous conduct that is made good to him.) Sāyaṇa reads *anucaraṇena* instead of *acaraṇena*. EGGELING, here, remarks in the footnote "Instead of *acaraṇena* the *kāṇva Ms* has *caraṇena* (!). Cf. Sāyaṇa's interpretation *anucaraṇena anugamanena ca*" Cf *SBE* Vol. XII, p. 420 fn.

50. *TS* 6.1.1.

51. *imāṁ diśaṁ vedim uddhanti.* (He should dig the altar towards this direction.)

52. Sāyaṇa *tām āgneyīṁ diśam*. Bhattabhaskara : *dakṣiṇāpūrvāṁ diśam.*

between the east and the south, because the offerings are to be made both to the gods and the manes. According of *TBr* 1·6·8, *KS* 36·12, and *ŚatBr* 2·6.1·10, one should prepare the altar having four corners[53]. It is said in *TBr* 1·6·8 that one should not dig up the altar. The *Brāhmaṇa*-texts prescribe that the altar for the manes should be enclosed on all sides and a door should be prepared towards the north only. *ŚatBr* 2·6·1·12 alone mentions the first and the second tracing out in respect of the altar for the manes.

It is said in *TBr* 1·6·8 and *ŚatBr* 2·6·1·11 that one should carry forth the fire and deposit that fire at the centre of the altar for the manes. While setting forth this procedure, *ŚatBr* 2·6·1·11 prescribes that the gods approach the sacrifice from the east, facing towards the west. Therefore the fire relating to gods is to be set up towards the east and the offering is to be made facing towards the east. But the manes approach from all sides; therefore, the fire relating to them should be set up at the centre of the altar.

The pouring out of the oblation-material : In connection with the pouring out of the oblation-material in the Pitṛyajña, it is said in *TBr* 1·6·8 that the Adhvaryu should pour out the oblation material towards the north with his sacred cord over the left shoulder. According to *MS* 1·10·17. and *KS* 36·11, the Adhvaryu should pour out towards the south alone, because the south is the quarter for the manes. *ŚatBr* 2·6·1·8, however, prescribes the detailed procedure of the pouring out of the oblation-material. It is said that " towards the west of the Gārhapatya fire, the Adhvaryu should suspend his sacred cord over the right shoulder (*prācīnāvīta*), sit there facing towards the south, and take out the material (i. e. barley) for the sacrificial cake on six potsherds. Towards the north of the Anvāhāryapacana fire he should pound the barley, facing towards the south ".

The taking out of the clarified butter : The rite of the taking out of clarified butter in the Pitṛyajña is referred to only in the *ŚatBr*. It is said that the Adhvaryu should suspend his sacred cord over the left shoulder (*yajñopavīta*) and take out the clarified butter into the respective ladles. Some teachers say that one should take only two spoonfuls of clarified butter into the *upabhṛt*, because there should be only two Anūyāja offerings. But as he is not to depart from the usual procedure, he should take out eight spoonfuls of clarified butter into the *upabhṛt*. It is further said that, " after having taken out the clarified butter, he should adopt the *prācīnāvīta*."

The spreading out of the sacrificial grass : According to *TBr* 1·6·8, the sacrificial grass, to be used in the Pitṛyajña, should have roots, while, according to *MS* 1·10·17 and *KS* 36·12, they should be cut out near the roots. In connection with the Piṇḍapitṛyajña

53. also *TBr* 1.6.8.

ŚatBr 2·4·2·17 also states that the sacrificial grass should be cut out near the roots. Naturally, according to the *ŚatBr*, similar sacrificial grass should also be used in the Pitṛyajña. The spreading out of the sacrificial grass within the altar for the manes is a peculiar procedure that has been referred to by all the *Brāhmaṇa*-texts. The *MS* 1·10·17 and the *KS* 36·12 state that the Adhvaryu should move round the fire, spreading out the sacrificial grass within the altar for the manes. The reason as to why the sacrificial grass should be spread out all around the fire is explained in *MS* 1·10·17 and *KS* 36·12 by saying that the seasons, in the form of manes, have taken their seats round the fire. According to *ŚatBr* 2·6·1·15, the Adhvaryu should go round from right to left, three times, spreading out the sacrificial grass, and again should move round the fire from left to right, three times, without spreading the sacrificial grass. In this connection, *TBr* 1·6·8 lays down that the Adhvaryu should start spreading out, after having first faced towards the south (*dakṣiṇā stṛṇāti*). Then he should go round the fire, three times and again move round the fire, three times. While interpreting the relevant passage from *TBr* 1·6·8, Sāyaṇa explains the word *dakṣiṇā* as follows : "The ends of the sacrificial grass should point towards the south". But as the sacrificial grass is being spread out round the fire, it is not possible to spread out the sacrificial grass with its ends pointing towards the south.

The *darbha*-blades, remaining in the hand after the sacrificial grass has been spread out, are regarded as the *prastara*. Therefore no *Brāhmaṇa*-text prescribes the fetching of the *prastara* at the time of the fetching of the sacrificial grass for the manes. In connection with the spreading out of the *prastara* within the altar, *TBr* 1·6·8 states that, "if one places the *prastara* with the relevant formula, the sacrificer dies; and if one does not place (the *prastara*), the sacrificer becomes abodeless. Hence one should place the *prastara* without reciting any formula; thereby the sacrificer will not die and will not be deprived of the abode."

After having spread out the sacrificial grass, one is asked to lay down the enclosing sticks. This procedure is referred to only by the *TBr* and the *ŚatBr*. It is stated in *TBr* 1·6·8 that, "if one lays down three enclosing sticks, he causes the sacrificer to be caught hold by death; and, if one does not lay down (any enclosing stick), the Rakṣas would destroy the sacrifice. Hence one should lay down two enclosing sticks". *ŚatBr* 2·6·1·16, on the other hand, states that the Adhvaryu should lay down three enclosing sticks with their ends pointing towards the south. In this Pitṛyajña, the south is always considered to be the east and the other quarters change their positions accordingly. While commenting on the *ŚatBr*, Sāyaṇa explains that one should lay down the enclosing sticks with their ends, pointing towards the south. That is the ends of the enclosing sticks laid down towards the east and the west, should point to the south. Here,

Sāyaṇa refers to the original quarters which are here regarded as the north and the south respectively. Referring to the quarters towards which the enclosing sticks are laid down, EGGELING has remarked : "The third text has, of course, to be changed to 'May Mitra-Varuṇa lay thee around in the east' & C; as has also the one he mutters after putting the two sticks on the fire, to 'May the sun guard thee from the south against any imprecation![54]". There is no *Brāhmaṇa* authority supporting the modification of the relevant formulas. Again, when the south is regarded as the east and the remaining quarters change accordingly, one would not think of the normal quarters.

The placing of the oblations : There are three principal oblations namely, a sacrificial cake on six potsherds for *pitṛmant* Soma, roasted barley grains for *barhiṣad* Pitṛs, and the *mantha* for *agniṣvātta* Pitṛs. The way of placing these oblations is stated, peculiarly in the *TBr* and *ŚatBr*. *TBr* 1·6·8 says that the Adhvaryu should carry the oblations, one by one, to the altar for the manes. Then the materials such as, the mattress, the pillow, the collyrium, and the ointment are also carried to the altar for manes. *ŚatBr* 2·6·1·16–17, however, mentions the order in which the oblations and the ladles for clarified butter are placed within the altar. It is stated that on the *prastara*, the Adhvaryu should place the *juhū*, then the *upabhṛt* towards the east of the former similarly the *dhruvā*, the sacrificial cake, the roasted-grains, and the *mantha*.

The procedure beginning with the recitation of the Sāmidhenī verses : In connection with the recitation of the *sāmidhenī* verses, *TBr* 1·6·9 prescribes that the Adhvaryu should give out the call to the Hotṛ with the words : "Do thou recite the verse for the fire being enkindled for the gods and the manes". According to all the *Brāhmaṇa*-texts, there should be only one *sāmidhenī* verse to be recited by the Hotṛ, three times. The verse in Anuṣṭubh metre, is referred to in this connection. The Adhvaryu is here asked to add the fire-sticks from the faggot at each of the three *praṇavas*. It is stated in *MS* 1·10·17 and *KS* 36·12 that one should carry forth a smouldering ember from the Dakṣiṇa fire. *ŚatBr* 2·6·1·18, however, directs that all the officiating priests and the sacrificer should adopt the *yajñopavīta* and the sacrificer, the Brahman, and the Āgnīdhra should change their places. After having recited the *sāmidhenī* verses, the Hotṛ should invite the deities and sit down on his seat. According to *TBr* 1·6·9, *MS* 1·10·18, *KS* 36·12, *ŚāṅkhBr* 5·6, and *GBr* 2·1·24, the Hotṛ should not utter the names of the ancestors of the sacrificer. Similarly, it is stated that the Adhvaryu should not choose the Hotṛ in this sacrifice. But referring to this procedure, *ŚatBr* 2·6·1·23 states that the Adhvaryu should simply say "Do thou O Hotṛ, sit". The *TBr* 1·6·9 and the *ŚatBr* 1·6·1 refer to the two *āghāra*-libations in the Pitṛyajña. In connection with the Prayāja offerings, all the texts

54. *SBE*, Vol. XII, p. 425 fn.

mention four offerings excluding the one to Barhis. As regards the Ājyabhāga offerings, *ŚāṅkhBr* 5·7 and *GBr* 2·1·25 state that the Puronuvākyās should be *jīvanvant* verses (Cf. *ṚV* 1·79·9; 1·91·7).

The principal offerings : There are three principal oblations in the Pitṛyajña and the offering is made to each deity after a portion from these three oblations has been taken up. While commencing the principal offerings, the officiating priests and the sacrificer are asked to adopt the *prācīnāvīta*[55]. According to *TBr* 1·6·9, *KS* 36·13, and *MS* 1·10·17, five cuttings of the oblations should be taken into the *juhū* at each of the principal offerings. *ŚatBr* 2·6·1 explicitly prescribes the way of cutting the oblations at each of three offerings. In connection with the first principal offering, it is said in *ŚatBr* 2·6·1·27 that " the Adhvaryu should spread out clarified butter as base into the *juhū*, cut up a portion from the sacrificial cake, take up a portion from the roasted grains and a portion from the *mantha*, and then pour the clarified butter over the oblations two times ". According to *KS* 36·13, as there are five seasons, which are identified with the manes, there should be five cuttings. It is said that the Adhvaryu should first spread out clarified butter as base, take up three portions of the oblations, and then pour the clarified butter over them. These are five cuttings taken into the *juhū* for the principal offering.

Another peculiarity regarding the principal offerings is that there are two Puronuvākyās and one Yājyā at each of the three offerings. It is said in *MS* 1·10·17 and *KS* 36·13 that " in connection with the offering to the gods there are two verses, namely, one Puronuvākyā and the other Yājyā. But in the Pitṛyajña there should be three verses, namely, two Puronuvākyās and one yājyā. The reason as to why there should be three verses is explained differently in *ŚāṅkhBr* 5·7 and *GBr* 2·1·25. It is stated that " there are three oblations, and, at each offering, a portion is to be taken from these three oblations, therefore there are three verses in connection with each offering ". As the word *svadhā* is always related to the manes, the same word is to be used at the different calls and instead of the *vaṣaṭ*-utterance. It is said in *TBr* 1·6·9, *MS* 1·10·18, and *KS* 36·12 that the Adhvaryu should cross the altar towards the north, and, facing to the south, make the offering. On the other hand, *ŚatBr* 2·6·1·27 clearly states that the Adhvaryu should not cross the altar. Referring to the utterance of the word *svadhā*, the *ŚatBr* 2·6·1·24-25 further states the view of the sage Āsuri, according to which one should utter the *āśrāvaṇa*, the *pratyāśrāvaṇa*, and the *vaṣaṭkāra* as in the norm, for not departing from the usual manner of the sacrifice.

The Sviṣṭakṛt offering is made to *kavyavāhana* Agni who is always related to the manes. Three names of Agni are referred to in *TS* 2·5·8·6–*havyavāhana* for the gods, *kavyavāhana* for the manes, and *saharakṣas* for the Asuras.

55. *ŚatBr* 2.6.1.24; cf. *TBr* 1.6.9.

According to *ŚatBr* 2·6·1·31, the oblation for the Sviṣṭakṛt offering should be taken as in connection with the first principal offering.

ŚatBr 2·6·1·33 prescribes the two ways of the cutting up of the oblations for *Iḍā* as follows : "According to some, the Adhvaryu should take only the *mantha* as the *Iḍā* and, according to Āsuri, he should cut up portions from all oblations, as prescribed in other sacrifices". In this connection, *ŚāṅkhBr* 5·7 and *GBr* 2·1·25 clearly state that one should not partake of the portion from *Iḍā*. *ŚatBr* 2·6·1·33, however, introduces two alternative views.

The offering of balls : One of the peculiar rites in the Pitṛyajña is the offering of the balls to the ancestors of the sacrificer. *ŚāṅkhBr* 5·7 and *GBr* 2·1·25 direct that the Adhvaryu himself should offer the balls to the ancestors. *ŚatBr* 2·6·1·34, however, states that either the Adhvaryu or the sacrificer should perform this rite. It is said that the remaining oblations should be combined together and three balls should be prepared. According to *TBr* I·6·9, *MS* 1·10·18, and *KS* 36·13, the Adhvaryu should place these balls on the three corners of the altar, reciting the relevant formulas. *MS* 1·10·18 and *KS* 3·6·13, further, state that one should not place a ball on this corner (i. e. the corner towards the north); one should, however, wipe off his hand on this corner. According to *ŚatBr* 2·6·1·34, before offering the balls, one should sprinkle round the altar, by means of the water in the pitcher, three times from right to left.

All the texts prescribe that, after the balls have been offered, the officiating priests and the sacrificer should proceed to the north and pray to the sacred fires. In this connection, it is stated that the north is the quarter relating to human beings. Sāyaṇa on *TBr* 1·6·9 explains the reason for proceeding to the north as follows : "The fathers, who were human beings, came over to the south (from the north) after their death and became Pitṛs. But before their death they were residing in the north; hence the north is considered to be the quarter for human beings". According to *ŚatBr* 2·6·1·37, all of them should adopt the *yajñopavīta* and then come forward to the north. With the relevant verses, all of them should pray to the Āhavanīya and the Gārhapatya fires and hold their breaths as long as possible.

Thereafter they should return to the altar for the manes. It is said in *MS* 1·10·19 and *KS* 36·13 that one should put the wool or the fringe of a garment on the balls. It is stated in *ŚatBr* 2·6·1·41 that, at this stages, the Adhvaryu should go round the altar, three times, sprinkling water from left to right. *ŚatBr* 2·6·1·42, further, states that one should pull a knot of the lower garment and pray to the manes six times with the relevant formulas. Most of the procedure of this rite is similar to that prescribed in the Piṇḍapitṛyajña.

The concluding rites : There are two Anūyāja offerings in the Pitṛyajña excluding the one to Barhis. *ŚatBr* 2·6·1·43 prescribes that, when they are about to proceed to offer the Anūyājas, they should adopt the *yajñopavīta*. The sacrificer and the Brahman should go from their places along the west (to their original places) and the Āgnīdhra along the east. Only the *ŚatBr* 2·6·1·45 refers to the rites of placing the ladles, discarding them, anointing the enclosing sticks, causing the Āgnīdhra to announce, and giving out the call to the Hotṛ to recite the Sūktavāka. According to *ŚāṅkhBr* 5·7, the Hotṛ is not to utter the name of the sacrificer in the benedictory formulas in the Sūktavāka. *ŚatBr* 2·6·1·47 prescribes that the enclosing sticks should be put on the fire, together with the sacrificial grass. In connection with the disposing of the oblations, it is said in *ŚatBr* 2·6·1·48 : " Some teachers say that one should put the oblations on the fire together with the sacrificial grass; but one should not do so. It is also not proper to put the oblations on the fire. Hence one should throw the oblations into the water or may partake of these oblations."

The sacrificer's wife is not allowed to attend this Pitṛyajña. Naturally, there is no offering to the wives of gods[56].

8. The deities and the oblations in the Pitṛyajña

In connection with the Pitṛyajña, it is stated in *TS* 1·8·5 that one should offer a sacrificial cake on six potsherds to *pitṛmant* Soma, roasted grains to *barhiṣad* Pitṛs, and the *mantha* to *agniṣvātta* Pitṛs. *KS* 9·6, however, mentions the oblations differently, namely, clarified butter to *pitṛmant* Soma, sacrificial cake on six potsherds to *barhiṣad* Pitṛs, roasted grains to *agniṣvātta* Pitṛs, and the *mantha* to *kavyavāhana* Agni. According to *ŚatBr* 2·6·1·4, the first deity should be *somavant* Pitṛs or *pitṛmant* Soma. The deities in the Pitṛyajña are not gods, but the forefathers who had performed various sacrifices and have passed away. Naturally, the nature of these deities is altogether different from that of the other deities. It is said in the *ŚatBr* 2·6·1 that, by performing the Pitṛyajña, gods recalled to life those who were killed in the battle against Vṛtra.

The fathers, who had performed Soma-sacrifices and have passed away, are regarded as the lord of Soma; thus an offering is to be made to them accompanied by Soma. It is said in *MS* 1·10·18 and *KS* 36·13 that Soma is the deity of Pitṛs. *ŚatBr* 2·6·1·7 explicitly states that the fathers, who performed Soma-sacrifice, are considered to be *somavant* Pitṛs.

The fathers, who had performed some rites here in this world and have passed away, are regarded as *barhiṣad* Pitṛs. A particular rite is performed for the manes once in a month. At this sacrifice, the fathers may have required to take their seats on the sacrificial grass; hence they are

56. Cf. *TBr* 1.6.9; *ŚāṅkhBr* 5.7; *GBr* 2.1.25.

referred to as *barhiṣad* Pitṛs. It is, indeed, suggestive that, in *TBr* 8·1·6 *barhiṣad* Pitṛs are identified with the months. *ŚatBr* 2·6·1·7 explains this word as : "Those, who have secured the world (of gods) by means of offering the cooked oblations, are *barhiṣad* Pitṛs." Sāyaṇa rightly comments that those, who performed the Haviryajñas and secured the world (of gods), are *barhiṣad* Pitṛs.

According to *TBr* 1·6·9, *MS* 1·10·18, and *KS* 36·12, *agniṣvātta* Pitṛs are the Gṛhamedhins. Sāyaṇa on the *TBr* states that the Gṛhamedhins are householders, who have not performed any sacrifice and have passed away. Therefore they are called *agniṣvātta*. *ŚatBr* 2·6·1·7, on the other hand, interprets the word *agniṣvātta* differently. It is said that "Those, who have offered neither the one nor the other sacrifice and whom Agni consumes by burning, are considered to be *agniṣvātta* Pitṛs". Naturally, the fathers in this third group seem to have been regarded as inferior to the former ones.

The fathers, who have performed Soma-sacrifice and have passed away, are called *somavant* Pitṛs and they are identified with the year. *Barhiṣad* Pitṛs are identified with the month. *TBr* 1·6·8 identifies *agniṣvātta* Pitṛs with the half months. It is thus seen that the Pitṛs are related to specific periods in the year. In several Vedic passages, the manes are identified with the seasons[57]. The Cāturmāsya sacrifices are regarded as seasonal sacrifices, and, therefore, the sacrifice for the manes is properly included in the Cāturmāsya sacrifices. According to the *KS*, *kavyavāhana* Agni is regarded as the fourth principal deity in the Pitṛyajña, but, according to the other texts, *kavyavāhana* Agni is considered to be the deity of the Sviṣṭakṛt offering. *Kavyavāhana* Agni cannot be said as to represent one of the groups of the Pitṛs, as is the case with the other three names of the deities mentioned above.

As regards the oblations, all the *Brāhmaṇa*-texts, excluding the *KS*, agree with one another. It is stated in *MS* 1·10·17 and *KS* 36·11 that "the Pitṛyajña is a *yajña* not because of roasted grains or of the *mantha*, but because of the sacrificial cake". While stating the purpose of baking the cake on six potsherds, *ŚatBr* 2·6·1·4 mentions that "there are six seasons ; seasons are identified with the manes ; and hence there should be the sacrificial cake baked on six potsherds". Roasted grains forms the second principal oblation in the Pitṛyajña. In connection with the preparation of roasted grains, *TBr* 1·6·8 states that "roasted grains should be of variegated (white and black) forms (colours), so that the sacrificer may thereby win the days and nights". According to *MS* 1·10·17 and *KS* 36·11, roasted grains should be countless, as there are many nights of the year. *ŚatBr* 2·6·1·5 directs that one should prepare roasted grains on the

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57. *TBr* 1.4.10; *MS* 1.10.17; *ŚatBr* 2.6.1.32.

Anvāhāryapacana fire ; then one should crush half the quantity of roasted grains and retain the remaining half quantity uncrushed ; these uncrushed roasted grains should be offered to *barhiṣad* Pitṛs.

The *mantha* is the third principal oblation. It is the mixture of the flour of roasted grains and the milk of a cow suckling an adopted calf (i. e. *abhivānyā*). As for the preparation of the *mantha*, it is said that one should take the milk of a cow, suckling an adopted calf, into a pot, half filled with milk, add the flour to the milk, and, facing towards the south, churn out that mixture by means of a single stem of sugar-cane, without fixing it on any post. *MS* 1·10·17 and *KS* 36·11 state that "the Pitṛyajña is the sacrifice for the manes, not because of the roasted grains or the sacrificial cake, but because of the *mantha* ".

In this way there are three principal deities and three principal oblations in the Pitṛyajña. But the peculiar feature of the principal offerings in this sacrifice is that, at each principal offering, the portion from all the three oblations is to be cut out and then the offering is to be made.

9. The Tryambaka-rite

The Tryambaka-rite is a peculiar rite performed in the *SP* after the Pitṛyajña. The purpose of this rite is mentioned in *TBr* 1.6.8 as follows : "by performing the Tryambaka-rite one appeases the anger of Rudra ". Similar purpose of this rite is also prescribed in *MS* 1·10·20 and *KS* 36·14. *ŚatBr* 2·6·2·1, however, refers to the battle against Vṛtra, and states that "many gods were hit by the arrows in the battle, and, by performing the Tryambaka-rite, other gods pulled out the arrows from the bodies of those gods. The sacrificer should therefore, perform this rite hoping that no arrow would hit any one of his kinsmen ". Rudra is the deity specially associated with arrows[58].

It is said in all the *Brāhmaṇa*-texts that one should prepare the cakes on one potsherd each, equal in number to the sacrificer and his kinsmen *plus* one extra cake. Only the *ŚatBr* 2·6·2·5 prescribes some procedures in connection with the preparation of these cakes. It is stated that one should adopt the *yajñopavīta*, and, pour out, towards the west of the Gārhapatya fire, the material for preparing these cakes, facing towards the north. He should also go through the rites such as pounding the paddy, crushing the grains, and arranging the potsherds in the northern part of the Gārhapatya fire-place. The pouring of the clarified butter over these cakes has been referred to by many *Brāhmaṇa*-texts and the different alternatives have been introduced in this connection. *TBr* 1·6·10 states : " If one pours the clarified butter over the cakes, he causes Rudra to move in his house. Therefore he should not pour the clarified butter over the cakes ". Similar injunc-

58. Cf. Rudra's epithets, *kṣiqreṣu* (having swift arrow), *sthiradhanvā* (possessing firm bow). *ṚV* 7. 46.1).

tion has also been given in *KS* 36·14. *MS* 1·10·20, however, definitely states that "one should pour the clarified butter, because an oblation should never be perfect without the pouring of the clarified butter over it". In this connection, *ŚatBr* 2·6·2·6 prescribes that the cakes should be anointed or should not be anointed. EGGELING, here, remarks : "This refers to the so-called *prāṇadāna* or 'bestowal of life', that is, the anointing of the sacrificial dishes with ghee, previously to their being placed on the altar[59]"

According to *TBr* 1·6·10, *MS* 1·10·20, and *KS* 36·14, one should take the fire-brand and proceed towards this (quarter, namely, north). The *ŚatBr* 2·6·2·7, however, prescribes that "one should take the fire-brand from the Dakṣiṇa fire and proceed to the north". While proceeding to the north, one should place a cake into the hole dug out by a rat. *ŚatBr* 2·6·2·10, however, prescribes the procedure of putting the cake into the rat's hole after the offering has been made on the fire. The fire-brand is, then, installed on the cross-roads. That fire is kindled, and then the offering is made on that fire. This place (i. e. cross-road) is known as *paḍvīśa* according to *TBr* 1·6·10, and as *jāndhita* according to *ŚatBr*. It is stated that, after having cut up a portion from each of the cakes, one should offer an oblation on that fire by means of the middle leaf of the *palāśa* tri-leaf. This middle leaf is identified with the ladle. According to *TBr* 1·6·10, "one should offer an oblation by means of either of the two side-leaves of the *palāśa* tri-leaf to appease Rudra's anger". The formula *eṣa te* ···(*TS* 1·8·6) should be recited at the time of the offering of the oblation. Rudra is considered to be the deity of this rite, and thus the offering is made to appease Rudra's rath.

It is stated in *MS* 1·10·20 and KS 36·14 that "all should go round the fire with the verse *tryambakaṁ yajāmahe* ···". At this stage the sacrificer, his wife, and his kinsmen are required to take their respective cakes, go round the fire, toss the cakes up, and catch them in the air. Thereafter all of them hand over these cakes to the sacrificer. *ŚatBr* 2·6·2, however, prescribes that the sacrificer and others should not take their cakes while going round the fire. It is said, in that passage, that "all should go round the fire by the left, three times, clapping their left thighs, with the verse *tryambakaṁ yajāmahe*···, and again go round the fire by the right, three times, clapping their right thighs with the same verse". According to *MS* 1·10·20 and *KS* 36 14, a daughter, desirous of husband, should go round the fire with the same verse (i. e. *tryambakaṁ yajāmahe* ···). *ŚatBr* 2·6·2·13-14, also, states that the maidens should go round the fire. The verse for them should be modified as *tryambakaṁ yajāmahe*···*pativedanam*···. This is the only reference to the maidens taking part in the sacrificial performance. After having gone round three times, the sacrificer should collect all the cakes in his folded hands and throw them upwards, in such a way that a cow could not reach the cakes.

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59. *SBE*, Vol. XII, p. 438 fn.

One should collect all the cakes into the basket made of grass and hang that basket on a tree. According to *TBr* 1·6·10, this would be the provision for Rudra, who is then asked to leave that place and go beyond the Mūjavant mountain. *MS* 1·10·20 and *KS* 36·14 state that the mountain is the abode of Rudra. It is said that all of them should return home without looking back. According to *TBr* 1·6·10, they should pour down water in between themselves and Rudra; while according to *MS* 1·10·20, "they should sprinkle themselves with water beyond the cowshed". *KS* 36·14, further, states that they should put fire-sticks on the fire. It is stated in *ŚatBr* 2·6·2·8 that, after having returned home, they should touch water.

This Tryambaka-rite is a peculiar rite, and it seems that it has been included in the Cāturmāsya sacrifices at a later stage. The different rites included in it are very strange and are full of magical significance[60].

10. The Ādityeṣṭi

The Ādityeṣṭi is the concluding sacrifice of the *SP*. It is said in mos of the *Brāhmaṇa*-texts that, after having returned from the place for the Tryambaka-rite one should offer cooked rice to Aditi[61]. According to *MS* 1·10·20, this rice should be cooked in ghee. The procedure of this *Iṣṭi* is similar to that of the Full-moon sacrifice. While stating the purpose of this *Iṣṭi*, the earth is identified with Aditi and it is stated in *TBr* 1·6·10 that one, who offers this *Iṣṭi*, causes the sacrificer to become stabilized firmly on the earth. Aditi is, therefore, regarded as the deity of stability. *ŚāṅkhBr* 5·7 and *GBr* 2·1·25 prescribe that, after having completed the procedure of the *SP* one should perform the Full-moon sacrifice.

The *ŚatBr* 2·6·2 does not prescribe the Ādityeṣṭi. It is, however, said that, after having returned from the Tryambaka-rite, one should have the hair on the head and the face shaved off, consign the sacred fires into the kindling woods, proceed to the normal sanctuary, churn out fires, and perform the Full-moon sacrifice. In this connection it is further stated in *ŚatBr* 2·6·2·19 that the Cāturmāsya sacrifices are interrupted or suspended sacrifices, while the Full-moon sacrifice is a complete and established sacrifice. Hence by performing the Full-moon sacrifice at the end of the *SP* the sacrificer secures stability.

11. The interpretation of certain mantras

The sacrifices included in the *SP* are the modifications of the New-moon and the Full-moon sacrifices. Therefore the various *mantras* to be recited in these sacrifices are common. Still there are some verses, which are to

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60. The element of magic reflected in the Tryambaka-rite has been pointed out in the separate chapter.
61. Cf. *TBr* 1.6.10; *MS* 1.10.20; *ŚāṅkhBr* 5.7; *GBr* 2.1.25.

be employed exclusively in certain sacrifices in the *SP*. In this connection, the Pūrṇadarvya-offering and the Tryambaka-rite are very important. It is seen that the verses used in these rites explain some ritual procedure with which they are associated. Therefore the translation of these *mantras*, together with some comments, is given below. There are many verses and formulas to be used in the Pitṛyajña, but, as they simply explain the general nature of the Pitṛ, they do not explain the ritual as such. Hence these *mantras* are not translated in the present context. However, the translation of the relevant verses only from the *TS* has been given here, and the injunctions relating to the verses are taken from all the *Brāhmaṇa*-texts.

पूर्णा दर्वि परा पत सुपूर्णा पुनरा पत ।
वस्नेव वि क्रीणावहा इषमूर्जं शतक्रतो ।।

O ladle, fly away filled (with scrapings) and do thou fly back duly filled (with strength). Like wares, O Śatakratu, let us barter food and strength.

TS 1·8·4

(See also *MS* 1·10·12; *KS* 9·5; *KapS* 8·8; *VS* 3·49; *ŚatBr* 2·5·3·17)

This verse is employed at the Pūrṇadarvya-offering in the *SP*. The *TBr*, the *MS*, and the *KS* do not lay down any injunction: but it is stated in *ŚatBr* 2·5·3·17 that this verse is recited prior to the offering and therefore, this verse is regarded as the Puronuvākyā. While commenting on this verse from the *TS*, Sāyaṇa introduces a popular illustration : "Just as one purchases the rice and other things, paying his own money, I (the sacrificer) purchase the food and strength by offering the scrapings to Indra." But on the *ŚatBr*, Sāyaṇa indicates the barter-dealing between the food and the strength. A close relation between the sacrificer and the deity is pointed out in this verse. In connection with the barter, KEITH has remarked : "This is the classic statement of the gift-theory of sacrifice [62]".

देहि मे ददामि ते नि मे धेहि नि ते दधे ।
निहारमिन्नि मे हरा निहारं नि हरामि ते ।।

Give thou to me; I shall give to thee. Bestow upon me; I shall bestow upon thee. Bestow upon me again and again; I bestow upon thee again and again.

TS 1·8·4

(See also *MS* 1·10·2; *KS* 9·5; *KapS* 8·8; *VS* 3·50; *ŚatBr* 2·5·3·19)

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62. KEITH, *The Veda of the Black yajus School, Taittirīya Saṁhitā*, p. 116 fn.

Only the *ŚatBr* gives the injunction that " the Adhvaryu should offer (the Pūrṇadarvya-oblation) with this verse. This is a peculiar verse in which the sacrificer himself is talking with his deity. The word *nihāram* is taken as *ṇamul* form and therefore it is construed accordingly by Sāyaṇa. KEITH, however, considers this form as nominal case and remarks : " *nihāra* is taken by the commentators as a gerund and the accent no doubt favours this view, but the sense is much more better, if the nominal case is accepted ".[63]

According to the commentators on the *VS* and the *ŚatBr*, Indra has opened the conversation and asked the sacrificer to offer an oblation.

यावन्तो गृह्याः स्मस्तेभ्यः कमकरं पशूनाँ शर्मासि शर्म ।
यजमानस्य शर्म मे यच्छैक एव रुद्रो न द्वितीयाय तस्थे ।।

As many as we are of the house, to them have
I made prosperity. Thou art the protection of cattle,
the protection of the sacrificer, give me protection.
Rudra alone endures, not for the second.

TS 1·8·6

This formula is employed at the praying to the Gārhapatya fire, when the officiating priests, the sacrificer, and his kinsmen are about to proceed to perform the Tryambaka-rite. In this rite, a portion of the cakes is to be offered to Rudra. Then each one of them should take the respective cake and go round the fire. The cakes are to be equal in number to the kinsmen of the sacrificer.

आखुस्ते रुद्र पशुस्तं जुषस्व ।।

The rat is thy animal, O Rudra; rejoice in it.

TS 1·8·6

(See also *MS* 1·10·20; *KS* 36·14)

On their way, the Adhvaryu should put a cake into the hole dug out by a rat, with this formula. It is said in *TBr* 1·6·10 that if the sacrificer has an enemy, one should insert the name of the enemy in place of the word *ākhu*.

एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व ।।

This is thy portion, O Rudra; with thy sister
Ambikā, rejoice in it.

TS 1·8·6

(See also *MS* 1·10·4; *KS* 9·7; *VS* 3·57; *ŚatBr* 2·6·2·9)

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63. *Op. cit.* p. 117 fn.

This formula is employed at the offering of an oblation in the Tryambaka-rite. This offering is made for Rudra. While explaining this formula the *ŚatBr* states that Ambikā is the name of Rudra's sister, while *TBr* 1·6·10 identifies Ambikā with the autumn. The season, *śarad*, being the period when incidence of disease is the highest, is, therefore, regarded as Rudra's season[64].

> भेषजं गवेऽश्वाय पुरुषाय भेषजमथो अस्मभ्यं भेषजँ सुभेषजं
> यथासति सुगं मेषाय मेष्यै ।।
>
> अवाम्ब रुद्रमदिमह्यव देवं त्र्यम्बकम् ।
> यथा नः श्रेयसः करद्यथा नो वस्यसः करद्यथा नः पशुमतः
> करद्यथा नो व्यवसाययात् ।।
>
> (Give) medicine for cow, for horse, for men, and for us medicine that is rich in healing, good for ram and ewe.
>
> We have appeased O Amba Rudra, the god Tryambaka; that he may make us prosperous; that he may increase our wealth; that he may make us rich in cattle; that he may embolden us.
>
> *TS* 1·8·6
>
> (See also *MS* 1·10·4; *KS* 9·7; *VS* 3·59; *ŚatBr* 2·6·2·11)

These formulas are employed in Tryambake-rite. It is said that one should pray to the fire on which the offering is made for Rudra, with these formulas. These formulas, in which Rudra is praised together with his sister Ambikā, are appropriately used in this rite. Rudra is regarded as a god who tortures the cattle. Therefore he is here praised and appeased with the oblation.

> त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
> उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मा मृतात् ।।
>
> We worship Tryambaka, the fragrant, the increaser of prosperity. As gourd from its stem, so may I be severed from death, not from immortality.
>
> *TS* 1·8·6
>
> (See also *R̥V* 7·59·12; *MS* 1·10·4; *KS* 9·7; *VS* 3·60; *ŚatBr* 2·6·2·12)

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64. R. N. DANDEKAR, 'Rudra in the Veda', Journal of the University of Poona, Humanities Section, No. 1, 1953; p. 112.

It is said that with *tryambakaṁ yajāmahe*··· all should go round the fire set up on the cross-road[65]. Here Rudra is called Tryambaka.

एष ते रुद्र भागस्तं जुषस्व तेनावसेन परो मूजवतोऽतीह्यवततधन्वा
पिनाकहस्तः कृत्तिवासाः ।।

This is thy portion O Rudra, rejoice in it; with this provision, do thou depart beyond the Mūjavant, with unstrung bow, thy club in thy hand, clad in skins.

TS 1·8·6

(See also *MS* 1·10·4; *KS* 9·7; *VS* 3·61; *ŚatBr* 2·6·2·17)

It is said that one should collect all the cakes in a basket made of grass, hang them on a tree, and recite this formula. With this formula, Rudra is asked to leave this place and to go beyond the Mūjavant mountain. The *Brāhmaṇa*, here, explains the word *avasa* as provision and cites the common example, namely, that, when one is about to set out on a journey, he takes his food and provision with him. Similarly Rudra is asked to go beyond the mountain, therefore as a provision these cakes are offered to Rudra[66]. The reference to Pināka (Rudra's bow) and the skin as a garment is very important.

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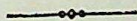
65. *MS* 1.10.20; *KS* 36.14; *ŚatBr* 2.6.2.12.
66. Cf. *TBr* 1.6.10; *ŚatBr* 2.6.2.17.

CHAPTER–3

THE CĀTURMĀSYA SACRIFICES AS REPRESENTED IN THE ŚRAUTASŪTRAS

All the *ŚS* lay down the procedure of the Cāturmāsya sacrifices ; but the *ŚS* belonging to the *Yajurveda* give a more detailed description of this sacrifice. Therefore it would be instructive to study these *Sūtra*-texts closely and to find out similarities and differences in them in respect of the procedure of the Cāturmāsya sacrifices. The Taittirīya recension of the Black *Yajurveda* has six *ŚS*, namely, the *Baudhāyana*, the *Bhāradvāja*, the *Āpastamba*, the *Hiraṇyakeśin*, the *Vaikhānasa*, and the *Vādhūla*. All of them follow the injunctions laid down in one and the same *Brāhmaṇa*-text and thus they generally agree with one another. However, in some specific points they also differ from one another. There often arises the question as to why there are more than one *ŚS* belonging to the same recension. It is observed that the *ŚS* do not follow their own recension in an exclusive manner. They are often seen to have been influenced by other recension as well. In the present chapter the section of the *HŚS*[1] relating to the Cāturmāsya sacrifices is compared with the corresponding sections in the other *ŚS*. As regards the position of the *HŚS* among the *ŚS* belonging to the Black *Yajurveda*, it is later than the *BaudhŚS*, the *BhārŚS*, and the *ĀpŚS*; but earlier than the *VaikhŚS* and the *VādhūlaŚS*. This order of these *ŚS* has been given by Mahādeva in his commentary[2].

The *MānŚS* belongs to the *MS* of the Black *Yajurveda* and also lays down the procedure of the Cāturmāsya sacrifices in an exhaustive manner. This *Sūtra* is regarded as being prior to the *HŚS*, and from a close study of the *HŚS*, it is found that it borrows injunctions from the *MS*. Naturally there is close resemblance between the *MānŚS* and the *HŚS*, and this is pointed out in this chapter. The *VārāhaŚS* also belongs to the *MS* and it is mostly identical with the *MānŚS*. Therefore this has not been taken into consideration in the present context. The *KātŚS* follows the *ŚatBr* and lays down the procedure of the Cāturmāsya sacrifices in brief. Certain rites prescribed in that *Sūtra* are compared with those in the *HŚS*. The *ĀśvŚS* and the *ŚāṅkhŚS* belong to the *Ṛgveda* and prescribe the duties of the Hotṛ in different sacrifices. Naturally there is hardly anything common between these *Sūtra*-texts on the one hand and the *HŚS* on the other. However, certain peculiarities of these *ŚS* have been noted in connection with the Cāturmāsya sacrifices. Among

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1. As chapter 5 of the *HŚS* deals with the Cāturmāsya sacrifices, only the number of *kaṇḍikā* and individual *sūtra* is mentioned while giving exact reference to the *Sūtra*.
2. *HS*, Vol. 1, *ĀSS*, Poona, 1907. p. 1–2.

the *ŚS* belonging to the *Sāmaveda*, only the *LāṭŚS* has been taken into consideration in the present context, and a short note on certain peculiar rites referred to by the *LāṭŚS* has been included in this chapter.

1. The HŚS and the Baudhāyana Śrautasūtra

The *BaudhŚS* is said to be a *pravacana* in the sense that it closely follows the *Brāhmaṇa*-text in respect of both, matter and style. This *Śrautasūtra* is also acknowledged to be the oldest of all the *ŚS* belonging to the Taittirīya recension, as well as to all the recensions of the different Vedas[3]. Both the *Baudhāyana* and the *Hiraṇyakeśi Śrautasūtras* belong to the Taittirīya recension of the Black *Yajurveda*. Naturally there is a close resemblance between these two texts as regards the sequence of the ritual, the procedure of the different rites, and the general style. Chapter 5 of the *BaudhŚS* deals with the Cāturmāsya sacrifices. Certain rites in the Cāturmāsya sacrifices are also referred to in chapters 3; 14; 21·1–6; 23·6, and 25·1–2 of the *BaudhŚS*. It is found that the *BaudhŚS* always follows its own *Brāhmaṇa*-text quite strictly. Accordingly there occur certain differences between the *BaudhŚS* and the *HŚS* in the matter of some ritualistic details. An attempt is, made here, to point out the important similarities and differences between these texts.

The sequence of the ritual : (1) *BaudhŚS* 5·2 prescribes the procedure of the taking out of the clarified butter together with the *pṛṣadājya* in the *VP* only as prescribed in the Animal-sacrifice. *HŚS* 2·4–5, on the other hand, states the different procedure of taking out of the *pṛṣadājya*, if the *VP* is being performed in Phālguna, and if it is being performed in Caitra.

(2) In connection with the *VP*, *BaudhŚS* 5·2 enjoins that the enclosing sticks to be used should be of *kārṣmarya* wood. Similar enclosing sticks are not mentioned in the *HŚS*.

(3) The rite of offering the remnants of *vājina* to the quarters in the *VP* is not mentioned in the *BaudhŚS*. This, however, occurs in *HŚS* 3·9.

(4) In connection with the *VaruṇaP*, *BaudhŚS* 5·5 just lays down that on the *Upavasatha* (previous) day, one should prepare the figures of a ram and an ewe, and the *karambha*-pots without reciting any formula. The *HŚS* 5·3–4, 16, on the other hand, prescribes the detailed procedure of preparing the figures, beginning from the measuring out of the barley.

(5) In respect of the two altars in the *VaruṇaP*, *BaudhŚS* 5·5 prescribes that the northern altar should be as in the Animal-sacrifice, while the southern altar should be as in the New-moon and the Full-moon sacrifices. According to *HŚS* 4·10, the two altars should be equal in length.

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3. Cf. C. G. Kashikar, *Bhāradvāja Śrautasūtra*, Part I, Introduction : p. lxxvii.

(6) It is prescribed in *BaudhŚS* 5·5 that, after having prepared the oblations and poured down the washwater, one should prepare the two altars and pour out the material for the *uttaravedi* upon the northern altar. But, according to *HŚS* 4·17–18, one should prepare the altars, pour out the material for the *uttaravedi* upon the northern altar, and then initiate the ritual from the formal carrying forth of the fire.

(7) It is stated in *BaudhŚS* 5·5 that, at the time of the taking out of the clarified butter in the *VaruṇaP* the Adhvaryu should take out the clarified butter together with the *pṛṣadājya* following the procedure as in the Animal-sacrifice and the Pratiprasthātṛ should take the clarified butter as in the New-moon and the Full-moon sacrifices. But *HŚS* 5·20–21 enjoins that both the Adhvaryu and the Pratiprasthātṛ should take out the clarified butter together with the *pṛṣadājya* according to one and the same procedure. Two different forms of this procedure have been referred to in the *HŚS* - one in case this *Parvan* is being performed in Āṣāḍha and the other in case it is being performed in Śrāvaṇa

(8) According to *BaudhŚS* 5·6, one should pour out *karīra* and *śamī* leaves over the *āmikṣā* before placing the oblations within the altars. But *HŚS* 6·3–5 states that, after having placed the oblations within the altars, both the Adhvaryu and the Pratiprasthātṛ should pour out *karīra* and *śamī* leaves over the two *āmikṣās*, while the Adhvaryu alone should pour *karīra* and *śamī*-leaves over the *karambha*-pots.

(9) In connection with the partaking of the remnants of the *vājina* in the *VaruṇaP*, the *BaudhŚS* does not mention any formula. But *HŚS* 7·5–6 prescribes two formulas - one for partaking the remnants of the *vājin* in the southern altar and the other for doing so in the northern altar.

(10) In the Mahāhavis, according to *HŚS* 10·4, one should pound the paddy for an oblation to Indra-Agni separately and put down the husk in the marked place. This is not mentioned in the *BaudhŚS*.

(11) According to *BaudhŚS* 5·11, the altar for the manes is to be pre pared after the oblations have been put over the fire for being cooked. In *HŚS* 11·2 this is enjoined to be done before the adding of fuel to the sacred fires.

(12) According to *BaudhŚS* 5·13, the altar is to be enclosed by means of a curtain at the time of the principal offering. But *HŚS* 11·6 prescribes that this enclosing should be done before carrying forth of the fire.

(13) *BaudhŚS* 5·16 does not refer to the putting of the cake in the rat's hole. But it prescribes that one should take a side-leaf of a *palāśa* tri-leaf, take up a portion from all the cakes for Tryambaka, and offer an oblation with the formula *eka eva rudra....* *HŚS* 15·10 prescribes the putting of the cake into the rat's hole and 15·12 gives the formula *eṣa te rudra bhāgaḥ...* for offering the oblation.

(14) *BaudhŚS* 5·16–17 prescribes that all should go round the fire by the right, clapping their right thighs and without taking the cakes in their hands. With *prajayā tvā saṁsṛjāmi...*, every one should put the cake in the cavity of the sacrificer's hands. The sacrificer should then put all these cakes in the cavity of his wife's hands with *prajayā tvā paśubhiḥ....* She should then hand them over to her daughter, who is desirous of good fortune, with *bhagena tvā saṁsṛjāmi....* The different views regarding the putting of these cakes have also been mentioned in *BaudhŚS* 21·6. The *HŚS* omits this entire rite.

The adherence of the BaudhŚS to the Brāhmaṇa-injunctions : In connection with the different rites in this sacrifice the *BaudhŚS* always follows the *Brāhmaṇa*-texts and prescribes the procedure for different rites. There are very few cases where this *Sūtra* has laid down the injunctions, which cannot be traced in the texts of the Taittirīya-recension. The style of the *HŚS*, on the other hand, is altogether different, and it is found that, that *Sūtra* has adopted many alternative rites derived from different texts. That *Sūtra* is particularly strongly influenced by the *MS* and the *KS* in the matter of its injunctions regarding the different procedures of sacrificial rites[4]. Sometimes it is seen that the *HŚS* has first prescribed the sacrificial procedure according to the texts other than those of the Taittirīya school and then has given, as an alternative, the procedure according to the texts of the Taittirīya school. Some such instances have been noted here :—

(1) As regards the distance between the two altars in the *VaruṇaP*, *BaudhŚS* 5·5 follows the *TBr* 1·6·4 and lays down that the distance between the two altars should be equal to a span's length. *HŚS* 4·11 gives different alternatives.

(2) In connection with the pouring out of the oblation-material in the Pitṛyajña, *BaudhŚS* 5·11 prescribes that the Adhvaryu should suspend his sacred cord over the left shoulder and under the right arm and pour out the material towards the north of the Gārhapatya fire. Here the *BaudhŚS* strictly follows the injunction laid down in the *Brāhmaṇa*-text (i.e. *TBr* 1·6·8). But *HŚS* 11·14–15 first gives the procedure which has been criticised by the *Brāhmaṇa*-text and mentions the view of the *Brāhmaṇa* only as the second alternative. It seems that the *HŚS* is here influenced by the *ŚatBr* 2·6·1·8.

(3) Following the *Brāhmaṇa*-injunction, *BaudhŚS* 5·11 prescribes the use of the sacrificial grass with roots in the Pitṛyajña. But *HŚS* 11·10 mentions two alternatives.

4. V. V. Bhide "The influence of the Maitrāyaṇī and the Kāṭhaka Saṁhitās on the Satyāṣādha Śrauta Sūtra" ; *Oriental Thought* VI (B), Nasik; 1962; pp. 1–8.

(4) In connection with the use of the *palāśa* tri-leaf in the Tryambaka-rite, *BaudhŚS* 5 · 16 strictly follows the *Brāhmaṇa*-text (i.e. *TBr* 1 · 6 · 10), while *HŚS* 15 · 12 gives the alternative views.

The alternative rituals in the BaudhŚS : Even in the *BaudhŚS* there occur some alternative views, but that *Sūtra* mentions these views usually where there is no direct *Brāhmaṇa*-injunction. At such places, the comparison between the *HŚS* and the *BaudhŚS* would be found interesting.

(1) In connection with the sacrificial grass in the *VP*, the intention of the *Brāhmaṇa*-text seems to be that all the handfuls of the sacrificial grass should have flowers; But the *BaudhŚS* 5 · 1 prescribes that only the *prastara* should be prepared out of *darbha*-blades having flowers. *HŚS* 1 · 9 states that all the handfuls of the sacrificial grass should comprise *darbha*-blades having flowers.

(2) It is prescribed in *BaudhŚS* 5 · 13 that either one should put the sacrificial faggot on the fire at once or one should divide it into three and then put it. According to *HŚS* 12 · 22, one should divide the sacrificial faggot into three and then put it on the fire.

(3) The *Brāhmaṇa*-text (i. e. *TBr* 1 · 6 · 9) has not directed what *āgū* should be uttered by the Hotṛ in connection with the principal offering in the Pitṛyajña. *BaudhŚS* 5 · 14, however, prescribes that the Hotṛ should utter the *āgū* namely, *ye svadhā* or *ye svadhāmahe* in place of *ye yajāmahe*; the *HŚS* 13 · 24, 29, 33, 38, on the other hand, prescribes only *ye svadhāmahe* as the *āgū*.

The duties of the sacrificer : As regards the duties of the sacrificer, they are not separately prescribed in the *BaudhŚS*. Hence the reference to the *dakṣiṇā* to be given away in different *Parvans* of the Cāturmāsya sacrifices is made along with the other ritual details. In connection with the *dakṣiṇā* in the *VaruṇaP*, *BaudhŚS* 5 · 9 states that one should ask for the *anvāhārya* cooked rice and give it away to the priests, together with other material as he wishes. But *HŚS* 6 · 8 prescribes a cow having a calf as the *dakṣiṇā* in the *VaruṇaP*. The vows, that are to be observed by the sacrificer during the interval between the two *Parvans*, are prescribed in *BaudhŚS* 28 · 8.

The reference to the previous procedure : The procedure of the Cāturmāsya sacrifices has been dealt with in the *BaudhŚS* after that of the New-moon and the Full-moon sacrifices and of the Animal-sacrifice. Hence, in order to refer to the procedure previously prescribed, the *BaudhŚS* has used such words as *āvṛtā*, *prasiddham*. The following are the rites where the *BaudhŚS* has used the word *āvṛtā* to prescribe the procedure which has been prescribed before :—The churning out of the new fire (5 · 2), the digging out of the *cātvāla*, the pouring out of the *uttaravedi*, and the formal

carrying forth of the fire (5·5). In all these cases the *HŚS* also uses the word *āvṛtā*. A peculiar use of the word *prasiddham* occurs in the *BaudhŚS*. The expression *idam eva prasiddham paurodāśikam* (This is well established in the chapter dealing with the secrificial cake) occurs four times in chapter 5 of the *BaudhŚS* (5·2; 5·10; 5·12; 5·18). The word *pāśubandhikāni* is used at *BaudhŚS* 5·4 and 5·9 to refer to the similar offerings as prescribed in the Animal-sacrifice. Only twice the expression *samānam karma ā* (The procedure is similar upto) occurs in chapter 5 of the *BaudhŚS* (5·1, 5). While referring to the previous procedure, the style of the *HŚS* is different from that of the *BaudhŚS*. The *HŚS* many times uses the words like *yathā*, *evam* etc., to indicate the previous procedure. So far as the normal style of the *BaudhSS* is concerned, it avoids the gerund forms and frequently states clearly the different injunctions.[5] Hence one often finds the repetition of the ritual details in the *BaudhŚS*. There is, however, no doubt that from the point of view of understanding the proper sequence of the ritual, this style of the *BaudhŚS* is more precise than any other *ŚS*.

It may also be mentioned that the *BaudhŚS* gives the injunction first and then the *mantras*, while the *HŚS* mentions *mantras* first and then gives the injunctions. It seems that the *HŚS* has borrowed many *mantras* and the injunctions from other recensions and has closely followed the *ĀpŚS* and the *BhārŚS*.

2. The HŚS and the Bhāradvāja Śrautasūtra

The *BhārŚS* belongs to the Taittirīya recension of the Black *Yayurveda*. It systematically lays down the procedure of the various sacrifices prescribed in the *Brāhmaṇa*-text of that Veda. Compared with the *BaudhŚS* which, incidently, is regarded as a *pravacana* (proclamation), the *BhārŚS* appears to be more precise in the matter of presentation of the procedure of different sacrifices. Though both the *BhārŚS* and the *HŚS* belong to one and the same recension, a close comparative study of the two shows that they are, to some extent, different from each other so far as the sequence of the rites, and the general style of the texts are concerned. Why there should have been more than one *Sūtra* belonging to the Taittirīya recension is a question which will be discussed separately.

The procedure of the Cāturmāsya sacrifices is prescribed in chapter 8 of the *BhārŚS* and chapter 5 of the *HŚS*. On the basis of a study of these chapters, an attempt is here made to state the similarities and the differences occurring in them in respect of the various rites in the Cāturmāsya sacrifices. A reference is also made to the peculiarities of the two *Sūtras* in respect of the sacrificer's duties, the mention of the alternative views, and the general style.

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5. *BaudhŚS* 5.2.

The sequence of the ritual : The procedure, where these two *Sūtras* differ as also the procedure, which is prescribed only by one of them, is here indicated. Only the *khaṇḍa* and the *sūtra* have been noted after the name of the text, because all the references have been taken from the chapters dealing with the Cāturmāsya sacrifices.

(1) About the formal carrying forth of the fire in the *VP*, two alternatives have been stated in *BhārŚS* 1·7 : "According to some, one should take the Āhavanīya fire as in the New-moon and the Full-moon sacrifices; according to others, one should formally carry forth the fire as prescribed in the Soma-sacrifice." *HŚS* 1·5 refers to the formal carrying forth of the fire as prescribed before (i. e. in the Animal-sacrifice).

(2) In connection with the taking out of the *pṛṣadājya* (curds mixed with clarified butter) in the *VP*, *BhārŚS* 2·9–12 states : "If the *Parvan*-sacrifice is being performed in Caitra, one should take two spoonfuls of clarified butter with the two formulas employed in connection with the *upabhṛt*, and two spoonfuls of curds with *mahīnām payo'si...*, and then pour one spoonful of clarified butter over it with the formula employed in connection with the *upabhṛt*. If the sacrifice is being performed in Phālguna, one should take the *pṛṣadājya* in the manner prescribed in the Animal-sacrifice." According to *HŚS* 2·4–5, one should take the *pṛṣadājya* as prescribed in the Animal-sacrifice, if this *Parvan* is being performed in Phālguna. And if it is being performed in Caitra, one should take two spoonfuls of clarified butter, two spoonfuls of curds, and pour one spoonful of clarified butter over it.

(3) In connection with the formal carrying forth of the fire in the *VaruṇaP*, *BhārŚS* 6·1 has prescribed two alternatives : "According to one view, the two fires should be carried forth on the preceding day (i. e. immediately after the *uttaravedi* has been piled up). According to others, the fires should be carried forth after the oblations have been put over the fire (i. e. the Gārhapatya) for cooking." *HŚS* 4·19 prescribes that after having piled up the *uttaravedi*, one should formally carry forth the fires as prescribed in the Animal-sacrifice.

(4) *BhārŚS* 6·9 prescribes that one should measure out barley for preparing the *karambha*-pots without reciting any formula and then states the procedure for the measuring out of barley for preparing the figures. But the *HŚS* does not prescribe the measuring out of barley for the *karambha*-pots. According to *HŚS* 5·16, the sacrificer and his wife should prepare the *karambha*-pots out of the flour of the barley, half-crushed and slightly heated over the fire.

(5) At the time of placing the oblations over the fire, it is prescribed in *BhārŚS* 7·6–9 that one should make the figures woolly with wool of sheep

other than Edaka or the *kuśa*-blades. Then he should place the sacrificial cake for Ka over the fire. This procedure has been mentioned in *HŚS* 5·23–24 in connection with making the oblations perfect by means of clarified butter (*alaṁkaraṇa*) after they have been taken down from the fire.

(6) The spreading of *karīra* and *śamī*-leaves over the two *āmikṣās* and over the *karambha*-pots has been mentioned in *BhārŚS* 8·9–10 before placing the oblations within the two altars; but this procedure is mentioned in *HŚS* 6·4–5 after the placing of the oblations within the altars.

(7) The following are the rites which are mentioned only by the *BhārŚS* in connection with the *VaruṇaP* : The nine Prayāja-offerings (9·15); the Sviṣṭakṛt-offering and the invocation of *Iḍā* (10·10); the nine Anūyāja-offerings (10·13); the Patnīsaṁyāja-offerings (11·4); and the Samiṣṭayajus-offerings (11·5).

(8) In connection with the preparation of the altar in the Gṛhamedhīya-rite, *BhārŚS* 12·10 states : " One should prepare the *veda* and then prepare the altar". But the preparation of the *veda* is mentioned in *HŚS* 8·7, while *HŚS* 8·14 directs the preparation of the altar, after the oblations have been placed over the fire for being cooked.

(9) According to *BhārŚS* 14·1, one should commence the procedure of Krīḍiniṣṭi before the Pūrṇadarvya-offering. But according to *HŚS* 9·22, Krīḍiniṣṭi should be performed after the Pūrṇadarvya-offering.

(10) Before the rite of the Mahāhavis, *BhārŚS* 14·13–14 prescribes : " One should offer a sacrificial cake on seven potsherds for *svatavant* Maruts. This sacrifice should be concluded in the well-established manner." This sacrifice is not mentioned in the *HŚS*.

(11) *HŚS* 10·4 prescribes : " In the Mahāhavis, one should pound the grains for Indra-Agni separately and place the husks in the marked place for the Avabhṛtha." This is not mentioned in the *BhārŚS*.

(12) It is stated in *BhārŚS* 17·1–3 that, at the time of pounding the grains, one should parch the barley on a potsherd and then crush the parched barley grains. Before placing the oblations over the fire for cooking, one should prepare the *mantha* following the relevant procedure. This is prescribed in *BhārŚS* 17·8–11. But according to *HŚS* 12·13–15, after the oblations have been taken down from the fire, one should crush half the quantity of parched barley and prepare the *mantha*.

(13) Before the offering of the balls to the manes, the procedure of sprinkling the water has been prescribed in *BhārŚS* 20·10 which states : " The Adhvaryu should take the pitcher of water and go round the fire,

sprinkling the water, by the left, three times, with the formula *śundhantām pitaraḥ*." With the formula *ayā viṣṭhā*..., he should go round, by the right, three times, without sprinkling the water." According to *HŚS* 14·16–17, after having offered the balls and prayed to the fires, one should take the pitcher of water and go round the balls, by the right, sprinkling the water, three times, with *ayā viṣṭhā*.... He should then go round, by the left, three times, without sprinkling the water.

(14) According to the *BhārŚS* 22·6, one should put a cake in the hole excavated by a rat with *yāvanto gṛhyāḥ*... . However, the *HŚS* 15·8 states : "All should pray to the Gārhapatya fire with *yāvanto gṛhyāḥ*···," when they are about to go out for performing the Tryambaka-rite.

Duties of the sacrificer : The duties of the sacrificer in connection with the Cāturmāsya sacrifices have been prescribed in chapter 8 of the *BhārŚS* along with the other ritual of the Cāturmāsya sacrifices. Thus the references to the *dakṣiṇās* to be given away to the officiating priests in the different *Parvans* have been made in this chapter. The *HŚS*, on the other hand, prescribes the duties of the sacrificer in a separate chapter. However, it is interesting to compare these duties of the sacrificer, prescribed in the *BhārŚS* with those prescribed in the *HŚS*. The points of difference are noted below :

(1) According to *BhārŚS* 7·1, the sacrificer's wife alone should prepare the *karambha*-pots; *HŚS* 5·16, on the other hand, prescribes that the sacrificer and his wife should prepare the *karambha*-pots.

(2) In connection with the oblation offered in the Tryambaka-rite, *BhārŚS* 22·8 states : "The sacrificer follows the offering with the two formulas beginning with *bheṣajaṁ gave*..." According to *HŚS* 15·13, all should pray to the fire with the two formulas beginning with *bheṣajaṁ gave*....

(3) According to *BhārŚS* 10·12, a young bull should be given away as the *dakṣiṇā* in the *VaruṇaP*; but according to *HŚS* VI·8, a milch cow should be the *dakṣiṇā*.

(4) As for the *dakṣiṇā* in the *SP*, *BhārŚS* 15·8 prescribes a calf first born in the season; *HŚS* VI·8 prescribes a young bull as the *dakṣiṇā*.

Close resemblance between BhārŚS and HŚS : From a close comparative study of the *HŚS* and the *BhārŚS*, it is seen that the former has often followed the latter almost verbatim. In some cases, the *HŚS* has adopted the injunctions of the *BhārŚS*, but with slightly different words. The following are the instances where the *sūtras* from chapter 5 of the *HŚS* are identical with those in chapter 8 of the *BhārŚS*. Only the *khaṇḍas* and the number of the *sūtras* are here indicated.

HŚS	*BhārŚS*
1·3	1·6
2·11	2·22
2·18	3·10
3·7	3·15
5·25	8·8
6·3	8·14
6·15	9·12
8·2	12·2–3
9·12–13	13·17–19
9·16	13·20
9·18	14·3
9·22	14·10–11
12·21	18·9
13·6	18·17
14·12	21·3
15·11	22·7
17·2	24·2
18·1	24·15

The *HŚS* has mentioned several injunctions occurring in the *BhārŚS* as alternative views. In such cases, it is very difficult to say whether the *HŚS* has just noted the different traditions of the ritual practices prevalent in its time or whether it has specifically followed the *BhārŚS*. There are many places in the chapters dealing with the Cāturmāsya sacrifices where these two *Sūtra*-texts have used the word *vā* to indicate the alternative views. For instance :—

(1) *BhārŚS* 6·6 and *HŚS* 5·1 prescribe as an alternative that one should take the ladles made of gold in the *VaruṇaP*.

(2) The alternative of cooking the figures of ram and ewe in the vessel is mentioned in *BhārŚS* 7·8 and *HŚS* 5·15.

(3) In the Pitṛyajña, the *barhis* should be cut out near the roots or they should be with roots. This is perscribed both in *BhārŚS* 16·10 and *HŚS* 11·10.

(4) In connection with the Pitṛyajña, it is stated in *BhārŚS* 16·13 : " The Adhvaryu measures out the barley either towards the south with his sacred cord suspended over the right shoulder, or towards the north with his sacred cord suspended over the left shoulder." The same procedure is found also in *HŚS* 11·14-15.

(5) In connection with the pouring out of clarified butter over the cakes for the Tryambaka, both these texts, *BhārŚS* 22 · 3 and *HŚS* 15 · 5, prescribe, alternatively, that one may or one may not pour out clarified butter over the cakes.

It would thus seem that the *HŚS* has followed the *BhārŚS* not only in respect of many details of the ritual, but also in respect of stating the alternative views.

Reference to the views of " Some " made by the HŚS : Another important thing to be noted here is that both these texts have referred to the views of others by using the word *ekeṣām*. And from a close study of these texts, it is observed that the *HŚS* has referred to the views of " some " with the word *ekeṣām*, which can be traced in the *BhārŚS*. Sometimes the *HŚS* accepts the views mentioned in the *BhārŚS* by using the word *vā*. This clearly indicates the dependence of the *HŚS* on the *BhārŚS*.

(1) While prescribing the formula relating to the pouring out of clarified butter over a cake on one potsherd to be offered on the fire in different *Parvans*, the *HŚS* (2 · 17; 7 · 2; 10 · 7) has mentioned one set of formulas referring to the names of the months as occurring in *TS* 1 · 4 · 14. But the *HŚS* has also mentioned the alternative set of formulas which has been prescribed in the *BhārŚS* (3 · 7; 10 · 9 and 15 · 6).

(2) It is prescribed that, at the time of the principal offerings in the Pitṛyajña, all the priests should change their seats. In this connection, *HŚS* 13 · 14 says : " The Brahman and the sacrificer should proceed to the north." But *HŚS* 13 · 16, further, says : " According to some teachers, the Brahman and the sacrificer should remain at their seats." Here this *sūtra* has referred to the view of *BhārŚS* 18 · 21 by using the word *ekeṣām*.

(3) While referring to the driving away of the calves in the Gṛhamedhīya-rite, *HŚS* 8 · 4 prescribes : " According to some teachers, one should drive away the calves from their mothers without reciting any formula." Here the *HŚS* clearly refers to the view mentioned in *BhārŚS* 12 · 9.

Curiously enough it is found that the views of " some " referred to by the *BhārŚS* by using such words as *ekeṣām* or *eke*, can, in a few instances, be traced in the *HŚS*. Evidently such cases cannot be taken to prove the priority of the *HŚS* to the *BhārŚS*. *BhārŚS* 12 · 24 prescribes : " The Gṛhamedhīya-rite should be performed on the *barhis* spread out for the Iṣṭi performed for the *sāntapana* Maruts. This is the view of some teachers." The intention of the *sūtra* 8 · 13 of the *HŚS* is that one should perform this rite on the *barhis* which has been already spread out within the altar. Another instance can be pointed out from *BhārŚS* 21 · 8, which states : " Some teachers prescribe the sprinkling of water at this stage (that is, after the balls have been offered to the ancestors)". This view can be traced in

the *HŚS* 14·16 which prescribes the same procedure after the balls have been offered to the manes.

The general style : So far as the general style of these two *Sūtra*-texts is concerned, it may be, first of all, pointed out that, while referring to the previously prescribed procedure, both of them use similar words, such as *kalpa, āvṛtā, yathā*. As the Cāturmāsya Sacrifices are prescribed after the New-moon and the Full-moon sacrifices and the Animal-sacrifice, the procedure in the Cāturmāsya sacrifices which is similar to that in these two foregoing sacrifices has not been repeated in these two texts. The *HŚS* (4·2, 10·2, and 17·2) has used the word *kalpa* as found in the *BhārŚS* (5·2, 14·16, and 24·2). The word *āvṛtā* is used in the *BhārŚS* (2·19; 6·21, 8·11, 15·6, and 17·3) to refer to the previously prescribed procedure. At all these places the *HŚS* also has used the word *āvṛtā*. The expression *yathā piṇḍapitṛyajñe* (as in Piṇḍapitṛyajña), occurs both in *BhārŚS* 21·7 and in *HŚS* 14·18.

The expression *yathā purastāt* (as before) is used five times in the *HŚS* (5·10; 7·4; 7·14; 16·12; 17·9); but at all these places the *BhārŚS* has used the word *vyākhyātam*. While referring to the previously prescribed procedure, the *BhārŚS* has used the peculiar phrase *samānam ā* twenty nine times in chapter 8. But this term is not found in chapter 5 of the *HŚS*. To refer to the similar procedure, the *HŚS* has used the words *kāle* and *prabhṛti*, which are not found in the *BhārŚS*. Other peculiar expressions, which occur in the *BhārŚS*, are *etāvan nānā* 'the difference is only this' (2·8) and *tatraiṣotyantapradesaḥ* ' in this connection this is the general rule ' (5·13), which are not found in the *HŚS*.

In connection with the composition of these texts, it is observed that the *BhārŚS* mentions the injunction first and then gives the *mantra*, while the *HŚS* gives *mantra* first and then the injunction. Sometimes, it is also found that the *BhārŚS* mentions the formula first and then the injunction. Referring to the *āghāra*-libation in the Mahāhavis both *BhārŚS* 15·5 and *HŚS* 10·6 mention the formula first and then the injunction.

It will thus be clear that there is great similarity between the *BhārŚS* and the *HŚS*. None of the two follows the *Brāhmaṇa*-text very strictly. Both the texts mention the views of others and adopt the procedure prescribed in other Vedic texts. They usually differ when there is no *Brāhmaṇa*-injunction. For example the formula *yāvanto gṛhyāḥ*... occurs in *TS* I·8·6 but there is no *Brāhmaṇa*-injunction. Hence these two *Sūtra*–texts give different injunctions.

3. The HŚS and the Āpastamba Śrautasūtra

Among the *ŚS* belonging to the Taittirīya recension of the Black *Yajurveda* the *ĀpŚS* is generally regarded as being posterior to the *BhārŚS* and prior to the *HŚS*. Naturally there is a close affinity between the *ĀpŚS*

on the one hand and the *BhārŚS* and the *HŚS* on the other. Therefore, after the comparison of the *HŚS* with the *BhārŚS*, which has been already made, there is not much to be said about the relation between the *HŚS* and the *ĀpŚS*. However, an attempt is made here to compare these texts from the point of view of the sequence of the ritual, the sacrificer's duties, the duties of the Hotṛ, and the general style. The eighth chapter of the *ĀpŚS* deals with the Cāturmāsya sacrifices. The duties of the sacrificer have also been prescribed in that chapter. A comparative study of the contents of chapter 5 of the *HŚS* and chapter 8 of the *ĀpŚS* shows that the sequence of the ritual procedure, according to the two *Sūtras*, is practically the same. However, the following points wherein the *ĀpŚS* differs from the *HŚS* may be noted:

The sequence of the ritual : (1) In connection with the formal carrying forth of the fire in the *VP*, *ĀPŚS* 1·8 prescribes : " One should not formally carry forth the fire as in the Animal-sacrifice, when there is no *uttaravedi*. Some teachers say that one should formally carry forth the fire. " *HŚS* 1·5 accepts only the second view in this respect.

(2) According to *ĀPŚS* 1·10, one should take the sacrificial grass and the *prastara* having flowers ; while *HŚS* 1·9 mentions only the sacrificial grass having flowers.

(3) In connection with the preparation of the *āmikṣā*, *ĀpŚS* 2·9 says : " At the time of the taking down of the oblations, one should prepare the *āmikṣā*, collect the *āmikṣā* and the *vājina* into two separate pots, and pour some portion of the *vājina* over the *āmikṣā* ". *HŚS* 1·16, on the other hand, prescribes : " After having added the evening-milking into the hot morning-milking, one should prepare the *āmikṣā*, collect the thick portion (i. e. *āmikṣā*) into a separate pot, and pour the *vājina* over the *āmikṣā*. Then one should mix the flour in the water for preparing the sacrificial cakes ".

(4) As regards the besmearing of the oblations with the clarified butter, *ĀpŚS* 2·10 prescribes : " One should pour abundant quanity of clarified butter over a cake baked on one potsherd (so that it will be covered fully) or the back portion of the cake should remain visible ". *HŚS* 2·7 has mentioned only the second alternative.

(5) In connection with the offering of the clarified butter over the cake offered on the fire in the respective *Parvans*, the *ĀpŚS* (2·18 ; 6·2 ; 13·5) prescribes one set of the formulas relating to the names of the months. The *HŚS* (2·17 ; 7·2 ; 10·7), on the other hand, prescribes an alternative group of the formulas.

(6) For the performance of the *VaruṇaP*, one should go out of the usual sanctuary of the sacred fires. This is prescribed by *ĀpŚS* 5·1 ; but this is not mentioned by the *HŚS*.

(7) It is prescribed in *ĀpŚS* 5·37 that, " at the time of the pouring out of the oblation-material, the Pratiprasthātṛ should pour out barley-grains for preparing the *karambha*-pots without reciting any formula ". This procedure is not mentioned by the *HŚS*.

(8) If the *VaruṇaP* is being performed in the month of Śrāvaṇa, the *pṛṣadājya* should be taken as prescribed in the Animal-sacrifice (*ĀpŚS* 6·9). According to *HŚS* 5·20, similar procedure is to be followed if the *VaruṇaP* is being performed in the month of Āṣāḍha.

(9) It is prescribed in *ĀpŚS* 6·13–14 that one should spread *karīra* and the *śamī*-leaves over the two *āmikṣās* and over the *karambha*-pots and then place the oblations within the two altars. According to *HŚS* 6·4, one should first place the oblations within the two altars and then spread *karīra* and *śami*-leaves over the *āmikṣās* and the *karambha*-pots.

(10) According to *ĀpŚS* 6·19, the Pratiprasthātṛ should take the sacrificer's wife towards the east with the formula *praghāsyān havāmahe*...and cause her to recite the same formula. This formula is employed in *HŚS* 6·11 only in connection with the formal carrying forth of the sacrificer's wife.

(11) *ĀpŚS* 10·6 prescribes : " One should modify the relevant formula (i. e. *etā asadan*...) as *etāv asadatām*... (at the time of consecrating the *dhruvā* and the spoon)." But *HŚS* 8·18 gives only the formula characterized by singular number as *eṣī'sadat* ... .

(12) It is prescribed in *ĀpŚS* 13·15 : " At the pouring out of the oblation-material (in the Pitṛyajña), one should enclose the altar on all sides and prepare a door towards the north." But according to *HŚS* 11·6, one is required to follow this procedure immediately after the altar for the manes has been prepared.

(13) According to *ĀpŚS* 14·9, 11 and *HŚS* 12·10, one should lay down the two or all (i. e. three) enclosing sticks round the Āhavanīya fire. *ĀpŚS* 14·12, further, prescribes : " If there are three enclosing sticks, one should place the southern enclosing stick with the middle enclosing stick either at the inviting of the deities or at the utterance of the portion *paridhīṁr aporṇu*...(*TS* 2·6·12) in the Puronuvākyā for Soma ". Only the second alternative is found in *HŚS* 13·22.

(14) In connection with the Tryambaka-rite, *ĀpŚS* 17·2 prescribes : " The sacrificer should murmur the formula *yāvanto gṛhyāḥ smaḥ*...while the oblation-material is being poured out ". But according to *HŚS* 15·8, all should pray to the Gārhapatya fire with *yāvanto gṛhyāḥ smaḥ*..., (when they are about to go out for the Tryambaka-rite).

(15) It is prescribed in *ĀpŚS* 18·1 that one should sprinkle the water round the fire with the two formulas beginning with *bheṣajaṁ gave*... . But *HŚS* 15·13 states that all should pray to the fire with the two formulas beginning with *bheṣajaṁ gave*....

The sacrificer's duties : The duties of the sacrificer in connection with the Cāturmāsya sacrifices are prescribed, together with other rites in this sacrifice, in chapter 8 of the *ĀpŚS*. But the *HŚS* treats the duties of the sacrificer in connection with the Cāturmāsya sacrifices and other sacrifices, like the New-moon and the Full-moon sacrifices in chapter 6 separately. Hence certain procedures in connection with the sacrificer's duties, prescribed in the *ĀpŚS* are here compared with those prescribed in chapter 6 of the *HŚS*.

(1) *ĀpŚS* 2·12 prescribes : "The sacrificer should recite the *Pañcahotṛ*-formula over the oblations placed within the altar (in the *VP*) ". This rite is not found in the *HŚS*.

(2) According to *ĀpŚS* 4·3, the sacrificer should murmur *tadṛtam*... and the *anuvāka* beginning with *brāhmaṇa ekahotā*...(*TA* 3·7) (at the time of the shaving off of the hair in the *VP*). But *HŚS* VI·6 mentions only the first formula.

(3) According to *ĀpŚS* 16·3, after having invoked the *Iḍā* all should smell the portion of the *Iḍā*. The *ĀpŚS* 16·4–5, further, prescribes : " The sacrificer should take the pitcher of water and go round the altar, by the left, sprinkling the water, three times, with *śundhantām pitaraḥ*.... He should then put down the pitcher and go round the altar, by the right, three times, with *ayā viṣṭhā janayan*...without sprinkling the water ". According to *HŚS* 14·4–17, after having invoked the *Iḍā*, the Adhvaryu should offer the balls and all should pray to the respective fires. Then all should smell the portion of the *Iḍā*. Thereupon the Adhvaryu should take the pitcher of water and go round the altar, by the left, sprinkling the water, three times, with *ayā viṣṭhā janayan*.... He should then put down the pitcher and go round the altar, by the left, three times, without sprinkling the water and without reciting any formula.

(4) As regards the *dakṣiṇā* in the *VaruṇaP*, it is stated in *ĀpŚS* 7·5–7 that, " the sacrificer should give away a full-grown bull by way of *dakṣiṇā* or anything more as he wishes. Some teachers say that he should give away a cow as *dakṣiṇā* ". *HŚS* VI·6 mentions only the cow in this connection.

The duties of the Hotṛ : An important thing to be noted in connection with chapter 8 of the *ĀpŚS* is that the duties of the Hotṛ are prescribed together with the various rites in the Cāturmāsya sacrifices. *ĀpŚS* 1·4 prescribes the Puronuvākyā and the Yājyā verses in connection with the Anvārambhaṇīyeṣṭi and *ĀpŚS* 15·15–17 prescribes those in connection with the Pitṛyajña. Similarly, the relevant formulas to be recited by the Hotṛ at the Prayāja and the Anūyāja-offerings in the *VP* are referred to in *sūtras* 2·15 and 3·1–2. These duties of the Hotṛ are not prescribed in the *HŚS*. However, the formulas to be added in the *Sūktavāka* in connection with the different *Parvans*, as found in the *ĀpŚS* (3·4 ; 7·8 ; 15·5, and 21·1), are mentioned in the *HŚS* (3·1 ; 7·3 ; 10·8, and 17·6).

General Style : Both the *ĀpŚS* and the *HŚS* treat the Cāturmāsya sacrifices after the New-moon and the Full-moon sacrifices and the Animal-sacrifice. Naturally, while dealing with the rites in the Cāturmāsya sacrifices, these texts refer to the procedure of those rites, which is similar to the procedure prescribed in the New-moon and the Full-moon sacrifices and in the Animal-sacrifice by using words like *yāthā*, *āvṛtā*. To refer to same procedure prescribed in the Animal-sacrifice, the *ĀpŚS* has used the word *paśuvat* six times (2·7, 13, 16 ; 3·17 ; 6·8, 18) and the word *paśubandhavat* four times (1·6 ; 3·12 ; 5·21, 22). At these places, the *HŚS* has used the words *yathā paśau* and *āvṛtā*. While referring to the procedure previously prescribed, the *HŚS* has used the word *āvṛtā* many times ; but it is found only once in the *ĀpŚS*, namely, at 14·14. To indicate the procedure prescribed in the *VP*, the *ĀpŚS* has, at 5·3 and 20·2, used the expression *vaiśvadevavat kalpaḥ ;* but the *HŚS* has used (2·2 ; 6·1) the expression *vaiśvadevena kalpo vyākhyātaḥ*. A peculiar expression *samānam ā* occurs once in *ĀpŚS* 14·20. It is not found in the *HŚS ;* but it occurs many times in the *BhārŚS*. As the Cāturmāsya sacrifices presuppose the New-moon and the Full-moon sacrifices, one has to take into account the different rites prescribed previously. Therefore, while indicating these different rites, the *ĀpŚS* has frequently used the expression ending with the word *kāle* : *pātrasaṁsādanakāle* (2·1) ; *nirvapaṇakāle* (2·2 ; 5·34 ; 10·1 ; 12·13 ; 13·15) ; *adhiśrayaṇakāle* (10·3 ; 13·19) ; *upadhānakāle* (10·2) ; *udvāsanakāle* (2·10 ; 6·11 ; 10·7 ; 14·13) ; *alakaraṇakṁāle* (2·10) ; *pracaraṇakāle* (2·17) ; *dakṣiṇākāle* (2·19) ; *sampraiṣakāle* (10·4) ; *staraṇakāle* (14·4) ; *ājyagrahaṇakāle* (10·4 ; 14·2) ; *āvāhanakāle* (14·12). Some such expressions are also found in the *HŚS*.

There are many *sūtras* in chapter 5 of the *HŚS*, which are identical with the *sūtras* in chapter 8 of the *ĀpSS*. A mention may be made here of such identical *sūtras*—

ĀpŚS	*HŚS*
1·5	1·3
3·10	3·7
6·17	6·2
6·25	6·11
7·14	7·7
11·13–14	9·13
11·10	9·16
11·17	9·17
12·2	10·2
13·11–12	11·10
14·9, 11	12·10
14·17	12·20
14·22	13·1
16·18–21	14·25–26
17·3	15·3

Is it that the HŚS depends on the ĀpŚS ? : The *ŚS* many times adopt the views of other teachers about the different rites. It is, therefore, necessary to study these views while comparing one *Śrautasūtra* with another. From the close study of chapter 8 of the *ĀpŚS* and chapter 5 of the *HŚS*, it is found that the *HŚS* has sometimes mentioned the views of the *ĀpŚS* by using words like *eke, ekeṣām*. Some such instances are set forth here, from which one may presume the posteriority of the *HŚS* to the *ĀpŚS*.

(1) In connection with the cake baked on one potsherd and offered on the fire, an expiation-rite is prescribed in *HŚS* 2·15–16 : " If that cake turns topsyturvy, one should set it right by means of the end of the ladle or one should take it out and offer it again ; but, according to some teachers, one should not offer it by means of the hand ". This last view is found in *ĀpŚS* 6·30·3.

(2) At the time of the driving away of the calves from their mothers in the Gṛhamedhīya-rite, *HŚS* 8·4 mentions the views of some teachers as : " According to some teachers, one should drive away the calves without reciting any formula. " This view can be traced to *ĀpŚS* 9·10.

(3) In connection with the Sāntapanīyeṣṭi it is stated in *HŚS* 8·3 that, " according to some, one should not burn the sacrificial grass. " Here the *HŚS* is following *ĀpŚS* 9·6.

(4) It is stated in *HŚS* 14·15 that the Hotṛ should smell the *mantha* and according to some, he should pour it down within the altar. This view is based on *ĀpŚS* 16·3 which says : " After having smelt the *mantha*, all should wipe out the remnants on the sacrificial grass (spread out within the altar)."

References to the alternative views : As regards the different procedures a close affinity is found between the *ĀpŚS* and the *HŚS*. Thus both these texts, many times, mention the views of other teachers. The *HŚS* uses the word *ekeṣām*, where the *ĀpŚS* uses the word *vā* or vice-a-versa. Some of such cases have been mentioned here.

(1) While indicating the alternative times for the performance of the Anīkavatīṣṭi and the krīḍinīṣṭi, the *HŚS* (8·2 and 9·22) has used the word *ekeṣām* and the *ĀpŚS* (9·2 and 11·22), the word *vā*.

(2) At the time of the principal offering in the Pitṛyajña it is prescribed that the priests should change their places. In this connection *HŚS* 13·15–16 says : " The *juhū* and the sacrificial cake should remain at their places. According to some, the Brahman and the sacrificer should also remain on their respective seats. " Here the *HŚS* has used the word *ekeṣām*, while stating the same injuction, the *ĀpŚS* 15·4 has used simply *eke*.

(3) While prescribing the alternative oblation for *pitṛmant* Soma in the Pitṛyajña, *ĀpŚS* 13·16 has used the word *ekeṣām*. In this connection *HŚS* 11·16 has used *vā*.

(4) In connection with the Tryambaka-rite, *ĀpŚS* 17·7 states the views of other teachers : "According to some, one should take away the cakes in the lid of a box." *HŚS* 15·6 has here used the word *vā*.

It is sometimes also found that the *ĀpŚS* has mentioned the views of others, which can be even traced in the *HŚS*. Thus, in connection with the circumambulation in the Tryambaka-rite, *ĀpŚS* 18·6 states : "According to some, they should hand over the cakes to the sacrificer at each circumambulation." This view is traced in *HŚS* 15·15. But there are many places where the *ĀpŚS* has referred to the views of others in connection with the different rites. At these places the *HŚS* does not state these alternative views. The *ĀpŚS* has frequently used the expression *api vā*[6], which is not found in chapter 5 of the *HŚS*. Many times the *ĀpŚS* has referred to the views of the Vājasaneyins. This influence of the Vājasaneyins has been noted by R. GARBE[7]. It is also a peculiar style of the *ĀpŚS* to use the expressions like *vijñāyate, sa vai khalu*, or *āhuḥ*[8], while stating the different alternative procedure in the Cāturmāsya sacrifices. Similar expressions are not found in chapter 5 of the *HŚS*.

As regards the composition of these *Sūtra*-texts, it is observed that both these texts mention the *mantras* first and then give the injunctions. From the point of view of the general style, the *ĀpŚS* seems to be closely related to the *BhārŚS*. Hence it is found that, though the *HŚS* follows the *ĀpŚS* in many respects, the style of the *ĀpŚS* is different from that of the *HŚS*.

The interpretation of ĀpŚS 8·18·5 : A comparative study of the *ŚS* definitely constitutes a significant aid in the matter of interpreting the *sūtras* in any particular *Sūtra*-text. For, the meaning of a *sūtra* in any particular *Sūtra*-text can be best determined in the light of a similar *sūtra* from another *Sūtra*-text. By way of an illsutration it may be pointed out that as regards the interpretation of *ĀpŚS* 18·5[9], different views have been put forth, but that, in the light of *HŚS* 16·1[10], the meaning of this particular *sūtra* can be determined more or less conclusively. In his edition of the *ĀpŚS* GARBE reads the *sūtra* as *patikāmā yāś caivaṁ* and remarks in the foot-note : "The interpretation of the commentator would require *patikāmāyāś caivaṁ* written as one word; but his interpretation is ungrammatical.[11]" Rudradatta construes this *sūtra* as : *yā sā yajamānasya kanyā patikāmā tasyāś cāñjalāv evameva triḥ samāvapeyuḥ* (They should collect (the cakes) into the folded hands of the sacrificer's daughter who is anxious to have a husband).

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6. *ĀpŚS* 5.36; 6.3, 20; 8.10, 13, 22; 9.10; 15.18; 18.9.
7. *The Śrautasūtra of Āpastamba*, Vol. III, Preface XXIV.
8. *ĀpŚS* 1.13; 13.5, 20; 9.12; 5.33.
9. *patikāmā yāś caivaṁ samāvapeyus tathai' va mantraṁ sannamayitvā.*
10. *pūrvayoḥ parikramaṇayor yajamānāya samāvapanty uttame patikāmāyai.*
11. *The Śrautasūtra of Āpastamba* Vol. II, p. 82 fn.

But, in his article *Zur exegese und Kritik der rituellen Sūtras*, CALAND has criticised GARBE and has supported the commentator Rudradatta. He remarks :

> An der folgenden Stelle war nach meiner Ansicht nichts zu ändern : *patikāmāyāś caivam.* Garbe schlägt vor zu lessen : *patikāmā yāścaivam* u. s. w. Man seiht, dass der Hergang dadurch ein gang anderer wird : nach Garbes Auffassung werfen die Mädchen den Kunchen in die hohlen Hände des Yajamāna, nach meiner dagegen empfangen die Mädchen den Kunchen.[12]

The Mysore edition of the *ĀpŚS* also reads the *sūtra* as suggested by GARBE. Dhūrtasvāmin interprets this, *sūtra* differently from how Rudradatta has interpreted it. But a comparison of this *sūtra* with *HŚS* 16·1 would show that CALAND's suggestion is quite correct, and that it is not necessary to change the reading as suggested by GARBE.

4. The HŚS and the Vaikhānasa Śrautasūtra

The *VaikhŚS* is generally considered to be the posterior to the *HŚS*. However, it is very difficult to say definitely whether the *VaikhŚS* belongs to the Taittirīya recension of the Black *Yajurveda* or to some other recension of that Veda. In the introduction to his edition of this *Śrautasūtra*, CALAND has discussed this question. Referring to the passages from the *Ānanda Saṁhitā*, CALAND has accepted the existence of a different *Saṁhitā* as the basis of this *Śrautasūtra*. In this connection he asks : " If the Vaikhānasas possessed a separate Saṁhitā, which contained all the mantras for sacrificial practice, had they a separate book containing the Brāhmaṇa ? "[13] In the *VaikhŚS* one comes across many *Brāhmaṇa*-passages which cannot be traced in the Taittirīya recension. CALAND has, therefore, arrived at the conclusion that there might have existed a separate Vaikhānasa recension and has even quoted some verses giving the details about the extent of this *Saṁhitā*.[14] In the present context, one need not go into a detailed treatment of this question. An attempt may, however, be made to compare the *VaikhŚS* dealing with the Cāturmāsya sacrifices with the relevant chapter of the *HŚS*.

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12. *ZDMG* LII, p. 428; The translation of this passage runs as : " At the folloing place, according to me. it is not necessary to change the reading *patikāmāyāś caivam*. GARBE suggested the reading *patikāmā yāścaiva* etc. One would see that the procedure will then be changed. According to GARBE the interpretation would be : 'The girls throw the cakes in the folded hands of the sacrificer; according to me, on the other hand, the girls receive the cakes."

13. CALAND, *Vaikhānasa-Śrautasūtram*, 1941, Preface, p. XVI.

14. *ibid.* Preface, p. XVII. *Vaikhānasaṁ yajurvedam pañcakāṇḍam udāhṛtam/saptakāṇḍam yajurr vedas tat kṛṣṇaṁ taittirīyakam* (*Ānanda Saṁhitā* II.7). " This statement, however, that the *Vaikhānasa-Śākhā* consisted of five kāṇḍas as against seven of the Taittirīyas, differ from another one, mentioned in note 6 on the Translation of Smārtasūtra II.10. This is all confused and uncertain."

The sequence of the ritual : The Cāturmāsya sacrifices are prescribed in chapters 8·3–14 and 9·1–12 of the *VaikhŚS*. Why the Cāturmāsya sacrifices are not dealt with in an independent chapter in the *VaikhŚS* is not clear. As far as the ritual is concerned, the procedure laid down in the *VaikhŚS* is, practically, identical with that mentioned in the other *ŚS*. A few points of difference in this regard between the *VaikhŚS* and the *HŚS*, such as can be gathered from a comparative study of the two texts, are noted below :

(1) In connection with the taking out of the clarified butter into the ladles in the *VP*, it is stated in *VaikhŚS* 8·5 : " One should add one third of the clarified butter, already poured out, into the curds, already poured out, and take five spoonfuls of *pṛṣadājya* into the second *upabhṛt* with *mahīnām payo'si* ... ." There is no reference to the taking out of the *pṛṣadājya* in the *VaikhŚS*, in relation to a particular month as is the case with *HŚS* 2·4–5.

(2) It is said in *VaikhŚS* 8·5 that, at the time of taking down of the oblations, " one should put the *āmikṣā* (and the *vājina*) into two vessels and sprinkle a part of the *vājina* over the *āmikṣā*." But this procedure is prescribed in *HŚS* 1·19–20 immediately after the milk milked in the morning has been added to the milk milked in the evening-milking.

(3) While laying down the procedure of the Gṛhamedhīya-rite, *VaikhŚS* 9·2 prescribes : " One should scoop out cooked rice in as many pans as there are kinsmen. According to some, (he should do so only) in three pans." Only the second view is mentioned in *HŚS* 9·4.

(4) In connection with the Pitṛyajña, *VaikhŚS* 9·4 states : " One should prepare, towards the south-east of the Dakṣiṇa fire, an altar measuring four *aratnis* in length and breadth or of the measure of the sacrificer." The *HŚS* 11·2 however, states only the second alternative.

(5) It is prescribed in *VaikhŚS* 9·5 that, " at the time of spreading out the sacrificial grass within the altar for the manes, one should wear his sacred cord over the right shoulder and under the left arm." This detail regarding the manner of wearing the sacred cord, at this time, is not referred to in the *HŚS*.

(6) The *VaikhŚS* 9·11 refers to the offering of the oblation in the Tryambaka-rite and, in that connection, prescribes : " One should throw that leaf (with which the offering is made) on the track of the cattle of one whom the sacrificer hates." This rite of throwing the leaf on the track, under certain circumstances, is not mentioned in the *HŚS*.

(7) It is stated in *VaikhŚS* 9·11 that the sacrificer should put all the cakes into the cavity of his wife's hands with *bhagena tvā saṁsṛjāmi māsareṇa surām iva* and that the sacrificer's wife should put them into the cavity of the hands of the daughter who is desirous of a husband. This entire rite is absent in the *HŚS*.

(8) In addition to the oblation of rice cooked in ghee, offered to Aditi in the *SP*, *VaikhŚS* 9·12 prescribes the oblation of cooked rice to be offered to Viṣṇu and quotes in this connection the authority of the *Brāhmaṇa*, namely, " the sacrifice is, indeed, Viṣṇu and thus the sacrifice becomes steady at the end (by means of this offering)". This oblation to Viṣṇu is mentioned neither in the *HŚS* nor in any of the other *ŚS*.

(9) In connection with the *ŚP*, it is prescribed in *VaikhŚS* 9·12 : " If one has to prepare the *uttaravedi* he should follow the same procedure as in connection with the northern sanctuary of the sacred fire in the *VaruṇaP*". According to *HŚS* 17·2, it is the procedure laid down in connection with the *VP*, that is to be followed in the *ŚP* under the circumstances mentioned above.

The duties of the Hotṛ and the sacrificer : A comparative study of the *ŚS* shows that, in many respects, the *VaikhŚS* depends on its predecessors and adopts the procedure laid down either in the *Baudhāyana* or in the *Āpastamba* or in the *Hiraṇyakeśi-Śrautasūtra*. In his introduction to the *Vaikhānasa-smātra-sūtram*, CALAND observes : " The *Śrautasūtra* is much more dependent on the texts of the predecessors of Vaikhānas, especially on Āpastamba and Hiraṇyakeśi, than the Gṛhya-sūtra"[15]. Thus in connection with the *hautra* relating to the Anvārambhaṇīyeṣṭi (8·3) or to the principal offerings in the Pitṛyajña (9·7-9), the *VaikhŚS* follows the *ĀpŚS* (8·1·4 and 8·15·13-16) and mentions only the *pratīkas* of the relevant verses. The *hautra* relating to the Cāturmāsya sacrifices is not prescribed in the *HŚS*. The same is the case in regard to the duties of the sacrificer in connection with the Cāturmāsya sacrifices. The *HŚS* prescribes these duties in a separate chapter, while the *VaikhŚS* states these duties together with the duties of the officiating priests in the same chapter. It seems that, in this respect, the *VaikhŚS* has followed the *ĀpŚS* practically at all places[16]. The duties of the sacrificer mentioned in the *VaikhŚS*, where it usually follows the *ĀpŚS*, are not stated in chapter 6 of the *HŚS*. In the matter of the *dakṣiṇās* to be given away in connection with the various sacrifices in the Cāturmāsya sacrifices, the *VaikhŚS* seems to follow in line with the other *Śrautasūtras*.

Does the VaikhŚS follow the HŚS ? : The dependence of the *VaikhŚS* on the other *ŚS* is clearly observed, when it mentions the views of its predecessors with the word like *eke*. Many of these views can be traced either in the *BhārŚS* or in the *ĀpŚS* or in the *HŚS*. And therefore the posteriority of the *VaikhŚS* to the other *ŚS* can be properly understood. Here an attempt is made to trace such views only in the *HŚS*.

15. CALAND, *The Vaikhānasa-smārta-sūtram*, Calcutta, 1929, Introduction, p. XII.

16. Cf. *VaikhŚS* 8.8 and *ĀpŚS* 8.2.12; *VaikhŚS* 8.8 and *ĀpŚS* 8.4.3; *VaikhŚS* 9.8 and *ĀpŚS* 8.12.4; *VaikhŚS* 9.10 and *ĀpŚS* 8.17.2; *VaikhŚS* 9.11 and *ĀpŚS* 8.18.1.

(1) While pouring out the clarified butter over a cake on one pot-sherd in the *VP*, *VaikhŚS* 8·5 prescribes : " One should cover up the entire cake with the clarified butter; but, according to some teachers, a portion of the cake should remain visible." Here the *VaikhŚS* is definitely referring to a view expressed in the *HŚS* 2·7 as the view of *eke*.

(2) Referring to the formal carrying forth of the fire in the *VP*, *VaikhŚS* 8·3 states that, according to some, one should put down a fire into the fire-place. This view is found mentioned in *HŚS* 1·6.

(3) In connection with the Gṛhamedhīya-rite, the *VaikhŚS* 9·2 directs that, " one should scoop out the rice into as many pans as the number of the sacrificer's kinsmen; but according to some, there should be three pans." This latter view is derived from *HŚS* 5·9·4.

At one place it is found that the *HŚS* 14·4 is referring to the alternative view of some teachers, namely, that one should cut out the *Iḍā* from the *mantha* in the Pitṛyajña. This injunction can be traced in the *VaikhŚS* 9·9. It may, however, be pointed out that, here the *HŚS* must be referring to the view of its predecessors and not to that of the *VaikhŚS*, which is definitely later than the *HŚS*. The *VaikhŚS* must have adopted the view of some of the predecessors of the *HŚS* and itself.

References to the alternative views : Like the *ĀpŚS* or the *HŚS*, the *VaikhŚS* also mentions alternative views in connection with various ritual practices. Some of these views are traceable either in the *ĀpŚS* or in the *HŚS*. There are, however, mentioned in the *VaikhŚS* some views, which cannot be traced either in any Vedic texts or in any other *ŚS*. It is possible that these views have been derived from the *Brāhmaṇa*-text belonging the *Vaikhānasa* recension the existence of which is presumed, or it can be said that the *VaikhŚS* has recorded the different modes of ritual which were actually practised in its time. Some such views are noted down here.

(1) The rite relating to bring the sacrificer's wife and asking her to proclaim the names of her paramours is prescribed in *VaikhŚS* 8·11–12. With reference to that rite, *VaikhŚS* 8·12 says that, " alternatively, the procedure of bringing the sacrificer's wife and asking her the question about her paramours may be gone through in the reverse order."

(2) In connection with the altar for the manes in the Pitṛyajña, the *VaikhŚS* 9·4 prescribes that, " the measurements of the altar should be either four *aratnis* in length and breadth or equal to the height of the sacrificer."

(3) In the *VaikhŚS* 9·7–8, different calls are mentioned in connection with the principal offering in the Pitṛyajña, and the alternative views are also mentioned in respect of these calls. Thus it is stated that one should utter either *astu svadhā* or *svadhā*; and either *somam pitṛmantaṁ svadhā* or *somam pitṛmantaṁ svadhā kuru*. In this connection the *VaikhŚS* 9·8 adds that,

" according to some, one should not use the word *svadhā*." This view may be traced to the *ŚatBr* 2·6·1·25.

Referring to the previous rites : Unlike the other *ŚS*, the *VaikhŚS* begins with the rite of the first setting up of the sacred fires. This *ŚS* deals with the Cāturmāsya sacrifices before the Animal-sacrifice. Naturally, the rites, which are common to both these sacrifices, have to be prescribed in the context of the Cāturmāsya sacrifices. Therefore, the procedure of the churning out of the new fire is prescribed in the *VP* of the Cāturmāsya sacrifices (*VaikhŚS* 8·5–6) and it is merely referred to in the Animal-sacrifice (*VaikhŚS* 10·10). Similarly the procedure of taking out of the *pṛṣadājya* is prescribed in the *VP* (*VaikhŚS* 8·5) and the offerings of the *vājina* to the quarters are also mentioned in the *VP* (*VaikhŚS* 8·7).

At the same time, it is rather strange that the *VaikhŚS* uses such terms as *paśuvat* or *paśubandhavat* in connection with the differrent rites in the Cāturmāsya sacrifices which latter are dealt with before the Animal-sacrifice. Can it be said that in such cases the *VaikhŚS* is influenced by the other *ŚS* ? Some such cases are noted below :

(1) In connection with the Samiṣṭayajus-offering in the *VP*, the *VaikhŚS* 8·8 uses the word *paśuvat*. Here the *VaikhŚS* has presumably followed *ĀpŚS* 8·3·17.

(2) At the time of the formal carrying forth of the fire in the *VP* and in the *VaruṇaP*, the *VaikhŚS* 8·3, 9 uses the term *paśubandhavat*. This seems to be due to the *ĀpŚS* (8·1·6; 8·3·22)[17].

(3) It is stated in *VaikhŚS* 8·7 that the sacrificer should follow the Anūyāja-offerings with the formulas prescribed in the Animal-sacrifice. Here the *VaikhŚS* must have been influenced by *ĀpŚS* 8·3·1–2.

(4) The *VaikhŚS* 8·9 prescribes that the *uttaravedi* should be piled up in the northern altar of the *VaruṇaP* according to the procedure laid down in the Animal-sacrifice. Here also the *VaikhŚS* must be having in view either the *ĀpŚS* 8·5·2 or the *HŚS* 5·4·17.

The general style : While referring to the procedure of certain rites which have been prescribed previously, the *VaikhŚS* uses the words ending with *vat* (8·9, 11; 9·1, 4, 10) as found in other *ŚS*. But a peculiarity of the *VaikhŚS* is that this *Sūtra*-text uses many new words which are not generally met with in the other *ŚS*. It would be interesting to study the *VaikhŚS* from this point of view and thereby determining its position, among the other *ŚS*. This study will also throw some light on the date and the place of the composition of this *Sūtra*-text. Here, only the words occuring in the chapters dealing with the Cāturmāsya sacrifices have been recorded and compared with the words used in the *HŚS*.

17. Cf. also *HŚS* 5.1.5; 5.4.8.

In connection with the taking out of the entire cake baked on one potsherd in the *VP*, the *VaikhŚS* 8·6 uses the word *akhaṇḍa* (entire) where the *HŚS* 2·14 uses the word *kṛtsna.*

At the time of the offering of the figures of ram and ewe, the *VaikhŚS* 8·12 uses the words *sarvam* and *sarvām*, while the *HŚS* 6·18, 19 uses the words *kṛtsnam* and *kṛtsnām* respectively.

The word *romaśau* is found in *VaikhŚS* 8·11 instead of the word *lomaśau* which occurs in the Vedic texts[18] as well as in the other *ŚS*[19].

At the end of the Avabhṛtha-rite in the *VaruṇaP*, the *VaikhŚS* 8·14 prescribes that, "the sacrificer and his wife should give away their garments to a attractive person (*manojñāya*)."

In connection with the roaring of a bull in the Pūrṇadarvya-offering, the *VaikhŚS* 9·3 uses the forms of the root *nard*, while in the same context the forms of the root *ru* are found in all other texts.

While speaking of the absence of the *vidhṛti* in the Pitṛyajña, *VaikhŚS* 9·6 uses the expression *vihāya vidhṛtī*. According to *VaikhŚS* 9·10, the cakes for Tryambaka are collected in a large pan (*sata*) and placed within the altar. The *HŚS* 15·6 prescribes *mūta* or *kośāpidhāna* for collecting the cakes. The *VaikhŚS* 9·10 uses the word *ākhumūṣā* instead of *ākhūtkara* (*HŚS* 15·10) for the hole prepared by a rat. The meaning of the word *mūṣā* is given as 'air-hole'. The word *sthaṇḍila* is used in *VaikhŚS* 9·11 for the place for setting up the fire in the Tryambaka-rite.

About the existence of the Vaikhānasa recension : Most of the formulas and verses mentioned in the *VaikhŚS* can be traced in the *TS* or in the *TBr*. But there are some places where the *VaikhŚS* mentions the first part of the verse which cannot be found in any of the texts of the Taittirīya recension. For example, *VaikhŚS* 9·3 prescribes the *pratīka* of the formula *agne ver hotraṁ ver dūtyam* ... used in connection with the *Āghāra*-libation to be poured out by means of the ladle in the Mahāhavis. This formula cannot be found in the *TS* or in the *TBr*, but is found in the *KS* 9·5. Again there are cases in the *VaikhŚS* where the Sūtrakāra prescribes the formulas which are not to be traced to any available Vedic texts. Similarly, the procedure prescribed in this *Sūtra*-text in connection with some rites have no *Brāhmaṇa*-authority. In connection with the parching of the barley grains in the Pitṛyajña, *VaikhŚS* 9·5 states that the parched barley grains should remain in such a condition, that they are not burnt out and thus become of variegated colour. A similar direction has been mentioned in *ĀpŚS* 8·13·20; but the *ĀpŚS* uses the word *vijñāyate* in order to indicate the authority of some unknown *Brāhmaṇa*-text for this injunction. The *VaikhŚS*, on the other hand, does not use any such word as *vijñāyate*. Can it be said that the authority for this injunction is found in some *Brāhmaṇa*-text belonging to the Vaikhānasa recension ?

18. Cf. *TBr* 1.6.4; *MS* 1.10.12; *KS* 36.6.
19. Cf. *ĀpŚS* 8·6·11; *HŚS* 5.5.23; *BhārŚS* 8.7.6.

From a close study of the *VaikhŚS*, CALAND has rightly conjectured the existence of a separate Vaikhānasa recension consisting of five *kāṇḍas* as against the seven *kāṇḍas* of the Taittirīya Saṁhitā. But an important thing to be remembered in this connection is that the Taittirīya recension has come down in two recensions—(i) *Kāṇḍānukrama pāṭha* and (ii) *Sārasvata pāṭha*. According to the *Kāṇḍānukrama pāṭha*[20], the Taittirīya recension consists of five *kāṇḍas* which, more or less, are identical with those of the conjectured Vaikhānasa recension. The names of these five *kāṇḍas*, given in the *VaikhŚS* 2·9–10 are as follows :—Prājāpatya, Saumya, Āgneya, Vaiśvadeva, and Brahma or Svādhyāya. All these names are identical with those found in the *Kāṇḍānukrama pāṭha* of the Taittirīya recension. Thus, Vaikhānasa recension consisting of seven *kāṇḍas*, as referred to in *Ānandasaṁhitā*[21], can be compared with the five *kāṇḍas* of the Taittirīya recension. But about the existence of the Vaikhānasa recension no definite statement can be made, unless any manuscript of the text is discovered.

5. The HŚS and the Vādhūla Śrautasūtra

The *VādhūlaŚS* is one of the *ŚS* belonging to the Taittirīya recension of the Black *Yajurveda*. In the introductory portion of his commentary *Vaijayantī* on the *HŚS*, Mahādeva has enumerated the *VādhūlaŚS* together with the other *ŚS* belonging to the Taittirīya recension[22]. This *ŚS* is handed down in a very corrupt state, and no critical edition of this *Sūtra*-text has been made available so far. This little-studied *Sūtra*-text has been taken into consideration by CALAND, who has published some portion of it and some articles relating to it in the issues of *Acta Orientalia* long back in 1923–24[23]. Pointing out the position of the *VādhūlaŚS* and its author, CALAND remarks :

> Whärand in der einheimischen Überlieferung Vādhūla nach Hiraṇyakeśin und vor Vaikhānasa gestellt wird, bekommen wir über seine stellung zu den anderen Sūtrakāras der Taittirīyakas einen anderen Eindruck durch einen den Prayoga einleitenden Vers : āpastambapraśiṣyo' bnūd yasya vādhūlakasya tu agniveśyaguruḥ so' yam ṛṣir asmān ihā' vatu.[24]

20. The *Kāṇḍānukramapāṭha* is also named as *Ārṣeyapāṭha* and the five *kāṇḍas*, according to this *pāṭha*, have been mentioned in the introduction to *Taittirīya saṁhitā* edited and published by SATAVLEKAR, 1945.
21. CALAND, *Vaikhānasa-Śrautasūtram*, Calcutta, 1941, Preface, XVII.
22. *HS*, Vol. I, ĀSS 1907, p. 2.
23. *Acta Orientalia*, Vols. I, II, IV, and VI.
24. *Acta Orientalia*, Vol. I, 1923; p. 7. The English rendering of the above passage is as follows :" While in the ancient tradition, the Vādhūla is placed after the Hiraṇyakeśin and before the Vaikhānasa, we derive another impression about the position of this Sūtrakāra to the other Sūtrakāras of the Taittirīyaka, from the introductory verse of a Prayoga : " *āpastambapraśiṣyo'bhūd..*"

In an article "Eine zweite Mitteilung über das Vādhūlasūtra" CALAND has discussed the problem whether the *VādhūlaŚS*, belongs to the Taittirīya recension or not[25]. He has, however, arrived at the conclusion that there might be some recension, other than the Taittirīya to which the *VādhūlaŚS* belongs. This assumption can be supported by the fact that the various verses and formulas, referred to by the *VādhūlaŚS*, are not traceable in the Taittirīya recension. Thus the existence of some other recension may be inferred from a close study of the entire *VādhūlaŚS*. Without, however, going into a detailed treatment regarding the position of the *VādhūlaŚS*, some peculiar features of that *Sūtra* as compared with the *HŚS* have been noted here with reference to the Cāturmāsya sacrifices. As the complete text of the *VādhūlaŚS* relating to the Cāturmāsya sacrifices is not available in printed form, a copy of a manuscript of the *VādhūlaŚS* deposited in the Government Oriental Library, Madras, has been consulted[26].

The rites referred to by the VādhūlaŚS alone : The Cāturmāsya sacrifices are dealt with in the fourth chapter of the *VādhūlaŚS*. The order of the rites in the Cāturmāsya sacrifices given there is practically the same as that found in the other ŚS, like the *HŚS*. But sometimes it is observed that the *VādhūlaŚS* has introduced a different procedure.

(1) The *VādhūlaŚS* prescribes the Anvārambhaṇīyeṣṭi in connection with the Cāturmāsya sacrifices, which consists of three oblations, namely, a sacrificial cake on twelve potsherds for Prajāpati, cooked rice for Parjanya, and a sacrificial cake on three potsherds for Viṣṇu.

(2) According to the *VādhūlaŚS*, the eight offerings are to be offered before the Anūyāja-offerings, in the *VP*, in the *VaruṇaP*, and in the Mahāhavis. There are to be only two offerings in the *ŚP*. The formulas in connection with these offerings are called *Viṣṭambha* and *Anvāroha*. The *Viṣṭambha*-formulas are found in other Vedic texts[27], but they are not referred to in connection with the Cāturmāsya sacrifices. The *Anvāroha*-formulas contain the names of the months which are also found in the *HŚS*, in relation to the Cāturmāsya sacrifices.

(3) In connection with the *VP*, the *VādhūlaŚS* prescribes the three Samiṣṭayajus-offerings.

(4) In the *VaruṇaP*, there is a rite in which the sacrificer's wife is asked to proclaim the names of her paramours. In this connection the *VādhūlaŚS* prescribes : "If there are no paramours, she should say that there are no paramours." No other *ŚS* prescribes anything, if the sacrificer's wife has no paramours.

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25. See : *Acta Orientalia*, Vol. II, 1924, p. 143.
26. The copy of the manuscript is deposited in the Library of Vaidika Saṁśodhana Maṇḍaḷa, Poona 9. This manuscript is described in the Triennial Catalogue of Manuscripts, collected during 1922–23 to 1924–1925, Vol.V, part I Sanskrit B. Manuscript No. 4375(b) name *Vādhūlaśrautasūtram;* complete; Folios : 15a to 422a; 20 lines on a page; written on paper; Devanāgarī script; Size : 10·5/8" 9 1/2"; condition is good.
27. Cf. *VS* 2.30; *MS* 3.12.11; *KS* 35.8; *TBr* 3·10.7; *ŚatBr* 12.6.1.28.

(5) In connection with the Avabhṛtha-rite in the *VaruṇaP*, the *Vādhūla-ŚS* prescribes : " One should recite the verse *uruṁ hi rājā* ... (*TS* 1·4·45) three times." The *HŚS* 7·10, on the other hand, does not mention this verse.

(6) According to the *VādhūlaŚS*, after having returned from the place of the Avabhṛtha, the sacrificer alone puts the fire-sticks on the Āhavanīya fire with the formula *samid asi*, *tejo'si*, and *tejo mayi dhehi*.

(7) Peculiarly enough the *VādhūlaŚS* prescribes that, " at the time of the Pūrṇadarvya-offering, the sacrificer should himself produce a sound like the bull ".

The duties of the Hotṛ : The duties of the Hotṛ in connection with the Cāturmāsya sacrifices have been duly prescribed in the *VādhūlaŚS*. Hence the Puronuvākyā and the Yājyā verses relating to the principal offerings in the *VP* have been mentioned by the *VādhūlaŚS* as found in *TS* 4·1·11. Only the verses relating to the offering to Maruts are differently stated in the *VādhūlaŚS* as, *maruto yadha vo* ... and *yā vaḥ śarma* ... (*TS* 1·5·11). Similarly the Puronuvākyās and the Yājyās in connection with the principal offerings in the *VaruṇaP* and in the *SP* are mentioned by the *VādhūlaŚS* as found in *TS* 4·2·11 and 4·3·11 respectively. The *VādhūlaŚS* also prescribes the *hautra* relating to the *ŚP* according to which the Puronuvākyā and the Yājyā verses relating to the offerings to *śunāsīra* Indra should be *indraṁ vayaṁ* ... and *pra havyāni* ... (*TBr* 2·5·8); those relating to that to Vāyu *vāyo śataṁ* ... and *prayābhir yāsi* ... (*TS* 2·2·12); and those relating to that to Sūrya *udu tyaṁ* ... and *citraṁ devānām* ... (*TS* 2·2·12).

Reference to the procedure which has previously occurred : The Cāturmāsya sacrifices are dealt with in the *VādhūlaŚS* before the Animal-sacrifice and after the New-moon and the Full-moon sacrifices. Naturally the rites prescribed in connection with the New-moon and the Full-moon sacrifices have not been repeated in the *VādhūlaŚS* relating to the Cāturmāsya sacrifices. But it is strange that the *VādhūlaŚS* has not prescribed the procedure relating to the churning out of the new fire and the piling up of the *uttaravedi* in the Cāturmāsya sacrifices. The same procedure has been given in detail later in the Animal-sacrifice. The procedure of the carrying forth of the fire in the *VaruṇaP* is referred to by the *VādhūlaŚS* as prescribed before.

Peculiar words used in the VādhūlaŚS : Some peculiar words and expressions are found in the *VādhūlaŚS*, but they are not found in other *ŚS*. A study of these words may throw some light on the style of the *VādhūlaŚS*. Here some words occurring in the portion of that *Sūtra*-text relating to the Cāturmāsya sacrifices, have been set forth. The commentator, Āryadāsa, has successfully attempted to interpret these words in his commentary, *Kalpāgamasaṁgraha*. As this commentary is not yet published,

a copy of the manuscript[28] deposited in the Oriental Institute, Baroda,[29] has been consulted in the present context.

(1) *Pākapeṣya :* It is said in the *VādhūlaŚS* that one should prepare the *karambha*-pots out of barley which will be crushed for food.

(2) *Upajana :* The *VādhūlaŚS* states that 'the other relatives' of the sacrificer together with the sacrificer's wife should also cook the auxiliary rice. Here the word *upajana* indicates the relatives of the sacrificer and it is properly interpreted by the commentator[30].

(3) *Ambarīṣa :* It is stated in the *VādhūlaŚS* that one should use the *ambarīṣa*, instead of a large potsherd, for parching the barley grains in the Pitṛyajña. The *ambarīṣa* is 'a frying pan.' While commenting on this portion of the *VādhūlaŚS*, the commentator points out the common usage of the *ambarīṣa* for frying the barley grains.

In this way some peculiarities of the *VādhūlaŚS* can be pointed out. As regards the style of this *Sūtra*, it is different from the other *ŚS* belonging to the Taittirīya recension. For the proper understanding of the position, the importance, and the style of the *VādhūlaŚS* the extent *Kalpasūtra* needs to be studied closely. But, in the present context, only the portion of the *VādhūlaŚS* relating to the Cāturmāsya sacrifices has been taken into consideration.

6. The HŚS and the Mānava Śrautasūtra

The *MānŚS* belongs to the Maitrāyaṇī recension of the Black *Yajurveda*. This *ŚS* is regarded as being older than the *ĀpŚS* and the *HŚS*. While pointing out the priority of this *ŚS* to the *ĀpŚS*, Knauer has remarked that the *ĀpŚS* is in a way the best commentary on the *MānŚS*[31]. On the other hand, in his preface to the third volume of the *MānŚS*, van Gelder says : " Man weiss nicht, ob Āp alter ist also Mān. oder umgekehrt[32]". The dependence of the *ĀpŚS* on the *MānŚS* is disucssed by Garbe in his preface to the third volume of his edition of the *ĀpŚS*. He has referred to many passages from the *MS*, which the *ĀpŚS* has borrowed, and has, in this connection, remarked : " Since, therefore, as we have seen, Āpastamba has to a remarkable extent, drawn from the Maitrāyaṇī Saṁhitā, we cannot wonder at his having made the use of the Mānava Śrautasūtra also, and that so freely that the Mānava Śrautasūtra must be looked upon as one of the principal sources of his work[33]". In connection with the mutual

28. A copy of this manuscript is deposited in the Vaidika Saṁśodhana Maṇḍala, Poona 9.
29. This manuscript is described in the Catalogue of the Gayakwad Oriental Institute, Baroda, Manuscript No. 12110; Devanāgarī script; dated 1922 A. D.
30. *anyepi manuṣyāḥ putraśiṣyabāndhavādayaḥ*. (The other persons like sons, pupils, relatives etc.)
31. F. Knauer, *Mānava Śrauta Sūtra*, 1899, Vorwort. p. XIII.
32. (One does not know whether, the *Āp* is older than *Mān* or *vice versa*) *Mānava Śrauta Sūtra*, *Cayana*, Meiden, 1921, Vorwort p. VI.
33. Garbe, *The Śrautasūtra* of *Āpastamba*, Preface, p. xxiii.

relationship between the *MānŚS* and the *ĀpŚS*, van GELDER has remarked : "Fur die Vergleichung mit Mān. dürfen Āp. und Hir. meistenteils als ein Ganzes genommen werden; einige Male steht Hir. allein, oder näher bei Mān als bei Āp[34]". The *HŚS* stands next to the *ĀpŚS* among the *ŚS* belonging to the Taittirīya recension. Naturally there is a close resemblance between the *MānŚS* on the one hand and the *ĀpŚS* and the *HŚS* on the other. While referring to the position of the *Mānava Gṛhyasūtra* BRADKE has remarked : "The position of the *Hiraṇyakeśi Sūtra*, at the time of the Caraṇavyūha is considered at the last among the Āśv,. Āp., and Mān[35]." It is, however, found that, sometimes, *HŚS* is more influenced by the *MānŚS*[36] than by the *ĀpŚS*. The results of a comparative study of the chapters in the *MānŚS* and the *HŚS* dealing with the Cāturmāsya sacrifices are presented here.

The Cāturmāsya sacrifices are dealt with in chapter 7 of the first section of the *MānŚS* and in chapter 5 of the *HŚS*. The differences between the *MānŚS* and the *HŚS* in the matter of the sequence of the ritual procedure are first of all pointed out here. It is also seen that the *MānŚS* has introduced some new rites, which are absent in the *HŚS*. As regards the general contents of these two *Sūtra*-texts, there is a close affinity between them, and, in some places, the *HŚS* seems to follow the *MānŚS* almost verbatim. Some observations on the general style of the *MānŚS* have also been attempted here.

The sequence of the ritual : (1) According to *MānŚS* 1·7·1·35 one should separate the *āmikiṣā* and the *vājina*, at the time of the taking down of the oblations from the fire. *HŚS* 1·20, on the other hand, prescribes the separation of *āmikṣā* from the *vājina* immediately after the evening-milking is added to the milk milked at the morning.

(2) In connection with the two altars in the *VaruṇaP* it is stated in *MānŚS* 1·7·3 that these altars should be prepared after the oblations have been placed over the fire. According to *HŚS* 4·10, these altars have to be prepared before driving away of the calves from their mothers.

(3) According to *MānŚS* 1·7·3, the rite of the formal carrying forth of the fire takes place after the oblations have been placed over the fire. However, *HŚS* 4·18 prescribes this rite before the driving away of the calves.

(4) *MānŚS* 1·7·4·1 states that the Pratiprasthātṛ should prepare the *karambha*-pots in the *VaruṇaP*. According to *HŚS* 5·16, the sacrificer and his wife should prepare the *karambha*-pots.

34. "For comparison with Mān., the Āp. and the Hir. may be generally taken as a whole; sometimes the Hir. stands by itself or nearer to Mān. than Āp."; *Op. cit.* Vorwort, p. VI.
35. P. V. BRADKE, " über das Mānava Gṛhya Sūtra " *ZDMG* 36; p. 457.
36. V. V. BHIDE, " The influence of the Maitrāyaṇī and the Kāṭhaka Saṁhitās on the Sātyāśāḍhā Śrauta Sūtra "; *Oriental Thought*, VI(3); Nasik 1962, p. 1–8.

(5) In connection with the preparation of the altar in the Pitṛyajña, *MānŚS* 1·7·6·11 states that, after having placed the oblations over the fire, one should prepare the altar. But *HŚS* 11·2 prescribes the preparation of the altar, before adding fuel to the sacred fires.

Differences in the ritual procedure : There are many rites which are prescribed commonly by the *MānŚS* and the *HŚS*. But as regards the details, these *Sūtra*-texts differ from each other.

(1) It is prescribed in *MānŚS* 1·7·4 that the Adhvaryu and the Pratiprasthātṛ should pour out a hundred or a thousand *śami*-leaves in front of the figures, place the *āmikṣās* in the separate pans, spread the *karīra*-flour over the *āmikṣās*, and then put the figures over the respective *āmikṣās*. According to *HŚS* 5·25–6·5, the Adhvaryu should put the figure of ram over the *āmikṣā* for Maruts and that of ewe over the *āmikṣā* for Varuṇa and place the oblations within the northern altar. The Pratiprasthātṛ should place the *āmikṣā* for Maruts and the *karambha*-pots within the southern altar. Then both the Adhvaryu and the Pratiprasthātṛ should exchange the figures of ram and ewe and spread a hundred or a thousand *śami*-leaves and the *karīra*-flour over the two *āmikṣās*.

(2) In connection with the partaking of the remnants of the *vājina* in the *VaruṇaP*, *MānŚS* 1·7·4·29 prescribes: "One should bring together the remnants of the two *vājinas* and the priests and the sacrificer should partake of the *vājina*." The *HŚS* 7·5-6, on the other hand, prescribes that the priests should partake of the *vājina* first in the southern sanctuary with the relevant formula and then in the northern sanctuary with the relevant formula.

(3) It is stated in *MānŚS* 1·7·4·35 that, while proceeding from the *cātvāla* (to the place for the Avabhṛtha), they (that is, the officiating priests and the sacrificer) recite the formula *uruṁ hi rājā....* But, according to *HŚS* 7·10, they should proceed without reciting any formula.

(4) In connection with the Pitṛyajña, it is prescribed in *MānŚS* 1·7·6·23 that, the Adhvaryu should put the sacrificial faggot in one bunch on the fire at the third *praṇava* (uttered by the Hotṛ). According to the *HŚS* 12·22, " one should divide the sacrificial faggot into three parts and put these parts, one by one, on the fire ".

(5) In connection with the Tryambaka-rite, *MānŚS* 1·7·7·6 prescribes : " They should go round the fire, three times, with the three verses beginning with *avāmba rudra madimahi...*". *HŚS* 15·14 prescribes only one verse, namely, *tryambakaṁ yajāmahe...* .

The ritual details mentioned only in the MānŚS : It is sometimes found that the *MānŚS* has introduced, in connection with certain rites in the Cāturmāsya sacrifices, some details which are not found in the *HŚS*. It is also noteworthy that these details given in the *MānŚS* are not derived from the *Brāhmaṇa*-portion of the *MS*. Some of these details have been referred to here.

(1) At the time of the offering of the *vājina* in the *VP*, it is stated in *MānŚS* 1·7·2·13 : "While standing upright within the altar, the Adhvaryu takes the *vājina* into the ladle or a goblet, spilling it upon the *Barhis*." *HŚS* 3·3 does not mention the detail, namely, the Adhvaryu should stand within the altar. It is also not found in the *MS* I·10·9.

(2) In connection with the *VP*, two Samiṣṭayajus-offerings are prescribed in the *MānŚS* 1·7· 2·20. The *HŚS* is silent about this detail. In connection with the *VaruṇaP* three Samiṣṭayajus-offerings are prescribed in *MānŚS* 1·7·4·33. The *HŚS* does not mention these offerings.

(3) According to *MānŚS* 1·7·5·9–10, one should burn the sacrificial grass (in the Sāntapanīyeṣṭi) and fetch new sacrificial grass and faggot for the Gṛhamedhīya-rite. *HŚS* 9·1, however, states that one should use the same sacrificial grass in the Gṛhamedhīya rite, as has been used in the Anīkavatīṣṭi and in the Sāntapanīyeṣṭi.

(4) In connection with the Pitṛyajña, *MānŚS* 1·7·6·4 prescribes that one should place the *praṇītā*-waters towards the south-east of the Dakṣiṇa fire. The *HŚS* does not mention this procedure.

Does the HŚS follow the MānŚS ? Many times, it seems that the *HŚS* follows the *MānŚS* almost verbatim. It is found that the *ĀpŚS* follows the *MānŚS*, and there is close affinity between the *ĀpŚS* and the *HŚS*. GARBE has pointed out the common passages from the *ĀpŚS* and the *MānŚS* and has remarked : " The close relation of the Āpastamba to the Mānava Śrautasūtra is shown not only by the verbal agreement of many passages, but above all by numerous peculiar expressions common to both works, but not found elsewhere "[37]. What is stated by GARBE in connection with the relationship between the *MānŚS* and the *ĀpŚS* may be said to be true also in connection with the relationship between the *MānŚS* and the *HŚS*. Many expressions have been found to be common to the *MānŚS* and the *HŚS*[38].

The reference to the previous procedure : Unlike the other *ŚS*, the *MānŚS* has dealt with the Cāturmāsya sacrifices before the Animal-sacrifice. Naturally therefore, the rites, which are common to both these sacrifices, are prescribed in connection with the Cāturmāsya sacrifices. Thus the procedure of the churning out of the new fire has been stated, in the *MānŚS* 1·7·1·39-47, in relation to the *VP*. The offering of the *vājina* to the quarters is referred to in the *MānŚS* 1·7·2·16 in connection with the *VP*. And the procedure of the piling up of the *uttaravedi* and the formal carrying forth of the fire are prescribed with reference to the *VaruṇaP* in the *MānŚS* 1·7·3·15-45. In many places, the procedure prescribed in connection with the New-moon and the Full-moon sacrifices has been referred to by using such expressions as *siddham ā*, *vyākhyātam* or *samānam*.

37. *Op. cit.*, Preface, p. XXIII.

38. *MānŚS* 1.7.1.5, *HŚS* 1.3; *MāŚS* 1.7.1.9, *HŚS* 1.9; *MānŚS* 1.7.1.24, *HŚS* 1.19; *MānŚS* 1.7.3.26, *HŚS* 4.10; *MānŚS* 1.7.4.43, *HŚS* 16.6; *MāŚS* 1.7.6.46, *HŚS* 14.6.

The duties of the sacrificer and the Hotṛ : In the *MānŚS*, the duties of the sacrificer in connection with the Cāturmāsya sacrifices have been mentioned together with the other ritual procedure of those sacrifices. They are mentioned in the *HŚS* in a separate chapter. Thus the references to the *dakṣiṇās*, the observances of vow, and the other duties of the sacrificer have been mentioned in chapter 7 of the first section of the *MānŚS*. In the *MānŚS*, the duties of the Hotṛ in connection with the Cāturmāsya sacrifices have been prescribed in a separate chapter (Cf. *MānŚS* 5·1·3-4).

General style of the MānŚS : In respect of the general style, the *MānŚS* is comparable to the *BaudhŚS*. Further, it is often found that the *MānŚS* follows the injunctions laid down not only in the *MS*, but also in the *TBr*. Hence, though there is much similarity between the *MānŚS* and the *HŚS* in the matter of their contents, the style of these two *Sūtra*-texts is different.

7. The HŚS and the Kātyāyana Śrautasūtra

The *KātŚS* belongs to the Vājasaneyī recension of the White *Yajurveda*. Naturally, it follows the *ŚatBr*, while laying down the injunctions in connection with the different sacrifices. As for the style of the *KātŚS* it is aphoristic and concise as compared to that of the *ŚatBr*, which deals in detail with the procedure of the different sacrifices. It is seen that *Sūtra*-texts like the *ĀpŚS*, the *BhārŚS*, and the *HŚS* borrow the various injunctions from the *ŚatBr*. The fifth chapter of the *KātŚS* prescribes the procedure of the Cāturmāsya sacrifices. While closely studying this chapter, it has been attempted here to point out certain similarities between the *HŚS* and the *KātŚS*.

The KātŚS and the ŚatBr : The *KātŚS* follows its own *Brāhmaṇa*-text (i. e. the *ŚatBr*). Thus, in connection with the Cāturmāsya sacrifices, it is observed that the *KātŚS* has often laid down the procedure which is not found in the *HŚS*.

(1) *KātŚS* 5·1·11–12 prescribes that the deity should be *svatavant* Maruts or Maruts only, in the *VP*. This is based on *ŚatBr* 2·5·1·14.

(2) Following *ŚatBr* 2·5·1·21, *KātŚS* 5·2·9,12 introduces the alternatives in connection with one or three Samiṣṭayajus-offerings in the *VP*.

(3) It is prescribed that, on the previous day, one should prepare the *karambha*-pots and the figures of ram and ewe in connection with the *VaruṇaP* (Cf. *KātŚS* 5·3·2-6; *ŚatBr* 1·5·2·14-15).

Instances of this kind can be multiplied, for the *KātŚS* belongs to the *ŚatBr* and follows the injunctions laid down in that *Brāhmaṇa*-text.

The HŚS and the KātŚS follow the ŚatBr : In connection with several rites, the *HŚS* prescribes the procedure in accordance with the *ŚatBr*. Naturally, therefore, in such cases, similar procedure is found in both the *HŚS* and the *KātŚS*. It is of course not possible to say whether the *HŚS* has followed the *KātŚS* or *vice-versa;* all that one may say is that both the *Sūtra*-texts have followed the injunctions laid down in the *ŚatBr*. The procedure prescribed similarly in these two *Sūtra*-texts has been pointed out below, only with reference to the Cāturmāsya sacrifices.

(1) Similar procedure for offering the remnants of the *vājina* to the quarters in the *VP* is prescribed in *HŚS* 3·9 and in *KātŚS* 4·4·13 (Cf. *ŚatBr* 2·4·4·25).

(2) In connection with the *VaruṇaP*, *HŚS* 5·23-24 prescribes that, " one should stitch to the figures the wool of the sheep other than Edaka. But if such wool is not available, the shoots of *kuśa*-grass should be used " (Cf. *KātŚS* 5·3·7-8). The second alternative is definitely taken from the *ŚatBr* 2·5·2·15.

(3) The exchange of two figures of ram and ewe in the *VaruṇaP* is referred to in *HŚS* 5·25 and *KātŚS* 5·5·3. This injunction is found only in the *ŚatBr* 2·5·2·17.

(4) In connection with the principal offering, *HŚS* 6·18 directs that, " one should take a figure along with the first cutting of the *āmikṣā*". This is prescribed in *ŚatBr* 2·5·2 and in *KātŚS* 5·5·17,19.

Cases where only the HŚS follows the ŚatBr : There are some rites where the *HŚS* directly follows the *ŚatBr*, but these rites have not been referred to by the *KātŚS*. The *KātŚS* is more concise in its form; it is, therefore, not unlikely that the *KātŚS* did not want to mention the rites laid down in the *ŚatBr*. Instances where the *KātŚS* is silent, but the *HŚS* follows the *ŚatBr* are given below :

(1) As regards the fruit of the Cāturmāsya sacrifices, the *HŚS* quotes the passage from the *ŚatBr* 2·6·3·1 in the first *sūtra* of chapter 5.

(2) In connection with the Gṛhamedhīya-rite, *HŚS* 8·10 prescribes that, " one should milk the cows through the strainers". This is found in the *ŚatBr* 2·5·3·4; but not referred to by the *KātŚS*.

(3) According to *HŚS* 8·3, 13, one should not throw the sacrificial grass into the fire in the Sāntapanīyeṣṭi and should use the same altar, in which the sacrificial grass has already been spread out, in the Gṛhamedhīya-rite. This is based on *ŚatBr* 2·5·3·5.

(4) In connection with the Gṛhamedhīya-rite, *HŚS* 8·17 prescribes that one should place the spoon and the ladle within the altar. This injunction occurs in *ŚatBr* 2·5·3·6; but is not found in the *KātŚS*.

(5) The procedure for the offering of the principal oblations in the Pitṛyajña has been given in detail in the *HŚS* 7·13, 18, 35. This is prescribed in *ŚatBr* 2·6·1; but *KātŚS* 5·9·3-7 does not strictly follow the *ŚatBr*.

The rites referred to only by the KātŚS : In certain places it is found that the *KātŚS* has introduced such rites as do not seem to have any *Brāhmaṇa*-authority. Some of these rites are not found in the *HŚS*, while in respect of certain rites there is some difference. Few of such rites have been mentioned here :

(1) According to *KātŚS* 5·5·1-4, in the *VaruṇaP*, one should spread the *karīra* mixed with *śami*-leaves over the two *āmikṣās* and then place the oblations within the altar. This is not found in the *ŚatBr*. The *HŚS* 6·1-4, however, states that after having placed the oblations, the Adhvaryu and the Pratiprasthātṛ should spread the *karīra* and *śami*-leaves over the two *āmikṣās*.

(2) It is prescribed in *KātŚS* 5·6·4, 26-27, that the procedure of the Sāntapanīyeṣṭi is concluded with the Samiṣṭayajus-offering and the remaining rites are performed after the rice in the Gṛhamedhīya-rite has been partaken or early in the next morning (i. e. after the offering of the Pūrṇadarvya-oblation).

(3) *KātŚS* 5·6·21 lays down that there should be no *prāśitra* in the Gṛhamedhīya-rite, while *HŚS* 9·9 prescribes the cutting up of the oblation for the *prāśitra*. This is not found in any of the *Brāhmaṇa*-texts.

(4) According to *KātŚS* 5·7·2-3, one should offer cooked rice to Aditi together with the sacrificial cake on seven potsherds to the *krīḍin* Maruts in the *SP*.

(5) The procedure for smelling the *mantha* in the *Iḍā* is set forth before that for the offering of the balls to the ancestors. This is so found in *KātŚS* 5·9·10; but *HŚS* 14·14 sets forth the smelling of the *mantha* after the procedure for offering the balls.

(6) In connection with the taking up of clarified butter in the Pitṛyajña, *KātŚS* 5·8·26 prescribes that optionally one should take two spoonfuls of clarified butter (instead of eight) into the *upabhṛt*. This is also found in *HŚS* 12·6. The *ŚatBr* 2·6·1·13, however, refers to this procedure as the view of others and firmly prescribes that one should take eight spoonfuls of clarified butter into the *upabhṛt*.

(7) In the *VaruṇaP* there is a rite in which the sacrificer's wife has to proclaim the names of her paramours. Here *KātŚS* 5·5·7 introduces, as an alternative, a different procedure, according to which, if the sacrificer's wife feels ashamed, she lifts up a blade of grass one for each paramour. This is a peculiar way of proclamation which is not referred to in any of the *Brāhmaṇa*-texts or the *ŚS*.

The KātŚS borrows the procedure from other texts : There are some rites prescribed in the *KātŚS* which can be traced in some texts other than the *ŚatBr.* In this connection, it is very interesting to study the influence of other texts on the *KātŚS.* But it would require detailed study of the entire *kātŚS.* Here only some instances have been pointed out.

(1) In connection with *VP*, it is stated in *KātŚS* 5·1·16 that it is performed on the ground sloping to the east (Cf. *HŚS* 1·3). This injunction is found in *MS* 1·10·7.

(2) *KātŚS* 5·11·10 prescribes that, optionally one should offer barley-gruel (to Vāyu in the *ŚP*). This is found in *MS* 1·10·1.

(3) At the partaking of the remnants of the *vājinas* in the *VaruṇaP*, *KātŚS* 5·5·24 prescribes that one should collect the remnants of the two *vājinas* into one pot and then all should partake of the *vājina.* A similar injunction occurs only in *MānŚS* I·7·4·29.

General style of the KātŚS : The *KātŚS* deals with the Cāturmāsya sacrifices before the Animal-sacrifice. Therefore, the procedure for the churning out of the new fire, the formal carrying forth of the fire, the preparation of the *uttaravedi*, and the taking out of the *pṛṣadājya* have been mentioned in the Cāturmāsya sacrifices. The duties of the sacrificer in connection with the Cāturmāsya sacrifices are not prescribed in a separate chapter. The *dakṣiṇās* relating to different sacrifices and the vows to be observed by the sacrificer are stated in chapter 5 of the *KātŚS.* The duties of the Hotṛ are given in an ancillary text of this *Sūtra*, namely, *Kātyāyana Hautra Pariśiṣṭa* 3·1·13.

8. The HŚS and the ŚS belonging to the Ṛgveda

The *ĀśvŚS* and the *ŚāṅkhŚS* belong to the *Ṛgveda* and they mainly lay down the duties of the Hotṛ in connection with different sacrifices. It is, therefore, very difficult to find out any similarity between these *Sūtra*-texts on the one hand and the *HŚS* on the other. However, in certain cases these texts also refer to the procedure to be gone through by the officiating priests other than the Hotṛ and by the sacrificer. Here the sections dealing with the Cāturmāsya sacrifices have been studied and an attempt is made to point out some peculiarities of the *ĀśvŚS* and the *ŚāṅkhŚS.* *ĀśvŚS* 2.15–20 and *ŚāṅkhŚS* 3.13–18 prescribe the Cāturmāsya sacrifices.

The ĀśvŚS and the HŚS : As regards the duties of the Hotṛ in connection with various rites in the Cāturmāsya sacrifices, the *ĀśvŚS* prescribes different verses from the *Ṛgveda.* But the *ĀśvŚS* also seems to be conscious of the rites to be performed by the Adhvaryu, though, strictly speaking, it is not the function of the *ĀśvŚS* to deal with them at any length. In such cases the similarities and the differences in the *ĀśvŚS* and the *HŚS* can be observed. Some of such rites have been noted here.

(1) The *ĀśvŚS* 2·16·10 prescribes the *svatavant* Maruts as the deity in the *VP*, while *HŚS* 1·15 prescribes the sacrificial cake on seven potsherds only for the Maruts.

(2) In connection with the Avabhṛtha-rite in the *VaruṇaP*, the *ĀśvŚS* 2·17·17 prescribes that, " the Avabhṛtheṣṭi should be or should not be performed." The *HŚS* 7·8 however, prescribes the Avabhṛtha-rite as in the Soma-sacrifice.

(3) It is stated in *ĀśvŚS* 2·18·8 that, "one should cook ample food on this night" (i. e. after the Gṛhamedhīya-rite in the *SP*). Similar injunction is found in *HŚS* 9·14.

(4) At the Pūrṇadarvya-offering, the *ĀśvŚS* 2·18·10–12 states that, " one should offer this oblation at the bellowing of a bull or at the roaring of the clouds. According to some, one should cause the Āgnīdhra to roar, calling him the son of Brahman (Cf. *HŚS* 9·20–21).

(5) In connection with the Tryambaka-rite, *ĀśvŚS* 2·19·37 states that, "one should perform the rites as prescribed in the texts of the Adhvaryu."

The duties of the sacrificer referred to by the ĀśvŚS : In connection with certain rites, the *ĀśvŚS* prescribes the duties of the sacrificer. Thus, in connection with the *VP*, it is said in Ā*śvŚS* 2·16·21 that the sacrificer should partake of his portion of the *vājina*. Different vows to be observed by the sacrificer during the intervals between the two *Parvans* of the Cāturmāsya sacrifices have also been given in *ĀśvŚS* 2·16·23–25.

Peculiar feature of the ĀśvŚS : The way of stating the time of intervals between the two *Parvans* of the Cāturmāsya sacrifices is very peculiar in the *ĀśvŚS*. The *ĀśvŚS* is generally silent as to when the Cāturmāsya sacrifices should be commenced. But the *ĀśvŚS* 2·17·1 prescribes that one should commence the *VaruṇaP* on the fifth Full-moon day (from that on which the *VP* was performed.) Thus there is to be an interval of four months between these two *Parvans*. The *ĀśvŚS* 2·17·18 prescribes that the Animal-sacrifice is to be performed two months after the *VaruṇaP* and then in 2·18·1 prescribes that the *SP* is to be performed two months after the Animal-sacrifice. In connection with the time for performing the *ŚP*, *ĀśvŚS* 2·20·1–2 prescribes that, " it is to be performed on the fifth Full-moon day (from that on which the *SP* was performed) or even before that time according to one's convenience".

A peculiar Animal-sacrifice is prescribed in the *ĀśvŚS* 2·17–18 to be performed after the *VaruṇaP*. Accordig to Nārāyaṇa, the commentator, this Animal-sacrifice is related to the Cāturmāsya sacrifices. He further says that here the Sūtrakāra is not stating the time for the Nirūḍhapaśu,

hence one should perform a separate Animal-sacrifice (Nirūḍhapaśu) at the proper time.

The ŚāṅkhŚS and the HŚS : Like the *ĀśvŚS*, the *ŚāṅkhŚS* mainly lays down the duties of the Hotṛ. But this *Sūtra*-text also refers to some rites dealt with in the *HŚS* and therefore certain similarities are found in these two *ŚS*.

(1) In connection with the Avabhṛtha-rite in the *VaruṇaP*, the *ŚāṅkhŚS* 3·14·19 prescribes that one should take the scrapings of the *āmikṣā* for Varuṇa. Similar injunction is found in the *HŚS* 7·7.

(2) As for the time for the performance of the three *Iṣṭis* in the *SP*, the *ŚāṅkhŚS* 3·15·3, 5, 7 states that the *Iṣṭi* for *anīkavant* Agni is performed in the morning, that for the *sāntapana* Maruts at midday, and that for the *gṛhamedhin* Maruts in the evening (Cf. *HŚS* 8·2–3, 5).

(3) According to *ŚāṅkhŚS* 3.17.10–11, after having concluded the Tryambaka-rite, one should offer cooked rice to Mitra or to Aditi. The *HŚS* 16·10, however, prescribes the offering of cooked rice to Aditi only.

(4) The *ŚāṅkhŚS* 3·16·16 prescribes that one should perform the Pitṛyajña in an enclosed place towards the south of the Anvāhāryapacana fire. According to *HŚS* 11.2, it should be performed towards the south-east of the Dakṣiṇa fire.

The duties of the sacrificer referred to by the ŚāṅkhŚS : The duties of the sacrificer relating to the different sacrifices have not been prescribed in a separate chapter in the *ŚāṅkhŚS*, but the relevant duties have been mentioned together with the procedure of the different sacrifices. Thus, in connection with the Cāturmāsya sacrifices, different *dakṣiṇās* to be given away by the sacrificer are stated in *ŚāṅkhŚS* 3.13–16.

In connection with the *VP*, the *ŚāṅkhŚS* 3·13·24 prescribes as *dakṣiṇā* a male calf first born to a cow. Similar *dakṣiṇā* is mentioned in the *HŚS* 6·8. In connection with the *VaruṇaP*, the *ŚāṅkhŚS* 3·14·17 prescribes as *dakṣiṇā* a couple of cow and bull, while *HŚS* 6·8 mentions a milch cow as the *dakṣiṇā*. In connection with the *dakṣiṇās* in the *SP* also, the *ŚāṅkhŚS* 3.18·8–10 is comparable with the *HŚS* 6·8. The different vows to be observed by the sacrificer during the intervals between the two *Parvans* have been mentioned in the *ŚāṅkhŚS* 3·13·30.

As for the commencement of the Cāturmāsya sacrifices, the *ŚāṅkhŚS* 3·13·1–2 explicitly prescribes that the commencement of the procedure of the Cāturmāsya sacrifices should be made either on the Full-moon day of Phālguna or on the Full-moon day of Caitra. Then it is stated that, four months after the previous *Parvan*, the sacrificer should perform the subsequent *Parvan*. But as regards the time for the performance of the *ŚP*, the *ŚāṅkhŚS* 3·18·17–18 prescribes that one should perform this *Parvan* immediately after the *SP* or that one should perform it on the Full-moon day of Māgha.

9. A note on the Lāṭyāyana-Śrautasūtra

The *LāṭŚS* belongs to the Kauthuma recension of the *Sāmaveda*. Naturally, therefore, that text deals mainly with the duties of the Udgātṛ and his assistants. The text incidentally refers also to the duties of the Brahman in various sacrifices. The *LāṭŚS* 5·1·1–3·14 prescribes the duties of the Brahman in connection with the Cāturmāsya sacrifices. According to *LāṭŚS* 5·4·23, the Cāturmāsya sacrifices are included in the *Havis*-sacrifices. As the style and the purpose of this *Sūtra*-text are altogether different from those of the *HŚS*, there is no question of comparing these *Sūtra*-texts with each other. However, the rites, which are peculiar to the *LāṭŚS*, are noted below.

Some rites referred to by the LāṭŚS : In connection with the *VaruṇaP*, it is stated in *LāṭŚS* 5·1·3, that the Brahman should proceed while the two fires are being carried forth. Further, it is stated in 5·1·4 that, when the Adhvaryu addresses to the Brahman with the words : " O Brahman, do you draw a line by means of the wooden-sword", the Brahman should go forth digging of the earth, from the Āhavanīya fire-place up to the southern buttock of the northern altar, by means of the wooden sword. But this address is not to be found in any of the *ŚS*. Again the next *sūtra* prescribes that, if there is one altar, the Brahman should draw a line in the middle portion of the altar. Incidentally, it is to be inferred from this that, according to the *LāṭŚS*, there should be only one altar in the *VaruṇaP*[39].

In connection with the first day of the *SP*, it is prescribed that one should eat ample rice cooked in milk in the Gṛhamedhīya-rite. The *LāṭŚS* 5·1·12 menions that the Brahman should say to the sacrificer : " Do you have ample food cooked. Say to all relatives, ' Do you eat to your heart's content, do you adorn yourselves'. Let the calves remain with their mothers".

39. Cf. *Śrautakośa*, Vol. I, English section, Part II, p. 794 fn.

CHAPTER–4

THE ŚRAUTASŪTRA AND THE PRAYOGA

1. The reference to the Prayoga-element in the HŚS

Various kinds of sacrifices are prescribed in the *Brāhmaṇa*–literature and it often happens that, without the knowledge of these sacrifices, one is unable to understand these Vedic texts properly. Indeed, in this connection, it is aptly observed : " A study of the institution of Vedic sacrifices is, therefore, very essential for a proper understanding and estimate of Vedic literature, religion and philosophy, and culture"[1]. The *ŚS* have systematically dealt with the various sacrifices, and hence a close study of these *Sūtra*–texts needs to be made.

Generally, a particular *ŚS* is seen to follow the injunctions laid down in the *Brāhmaṇa* of the Vedic recension to which that *Śrautasūtra* belongs. The Taittirīya recension of the Black *Yajurveda* has six *ŚS*, namely, the *BaudhŚS*, the *BhārŚS*, the *ĀpŚS*, the *HŚS*, the *VaikhŚS*, and the *VādhūlaŚS*. The *HŚS*, naturally, follows the *Brāhmaṇa* of that recension. However, from a close study of this *Sūtra*–text it is seen that it, sometimes follows the injunctions prescribed in other recensions of the *Yajurveda* as well. Here an attempt is made to point out the relation of this *Sūtra*-text to the *Prayoga* by means of a close study only of chapter 5 of the *HŚS*.

The hints about the sequence of the procedure : Though it is suggested that " Some sort of *Prayogas* must have been in vogue even before the compilation of the Śrautasūtras proper.[2]" It seems improbable that the present Sūtrakāra had, before him, any *Prayoga*-text at the time of the composition of this *Sūtra*. It is certain that the Sūtrakāra is aware of the *Prayoga* of the Cāturmāsya sacrifices, when he uses the similar word in 18·5[3]. It is often seen that the Sūtrakāra gives hints about the sequence of the ritual procedure. He does it by using such words as *kāle*, *āvṛtā*, and *prabhṛti* by introducing the gerund forms of different roots, and by employing the locative absolute constructions.

(1) To indicate the procedure to be gone through up to the arrangement of the utensils, the expression *pātrasaṁsādanakāle* is used three times in chapter 5 of the *HŚS* (1·12; 4·21; 11·2).

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1. *Śrautakośa*, Vol I, English section, Part I, Preface, p. 6.
2. *Śrautakośa*, Vol I, English section, Part I, Preface, p. 7.
3. *Punaḥ prayogaś cāturmāsyānām* (The procedure of the Cāturmāsya sacrifices is followed again

(2) Similarly to indicate the procedure up to the pouring out of the oblation-material, the expression *nirvapaṇakāle* is used four times (1·14; 5·2; 8·9; 11·14).

(3) While referring to the procedure up to the removing of the husks from the paddy as prescribed in the New-moon and the Full-moon sacrifices, the Sūtrakāra uses the locative absolute construction twice (1·17; 11·19).

(4) The procedure up to the putting of the enclosing sticks on the fire is suggested by the use of locative absolute construction (3·2; 7·4).

(5) To point out the various rites to be gone through up to the one in connection with the oblation to Indra-Agni in the *VaruṇaP*. the Sūtrakāra uses the locative absolute construction as *aindrāgnaparyanteṣu* (5·7; 5·11; 5·23).

(6) The Sūtrakāra uses the gerund forms and states a chain of various rites. For example, he lays down that, after having carried forth the fire in the *VP*, the Adhvaryu should put the wool cut out from the place between the two horns of a goat into the fire–place, deposit the fire on that wool, and add fuel to the fire (Cf. 1·5-7).

(7) In connection with the Gṛhamedhīya-rite, the Sūtrakāra lays down the order of the rites as : The Adhvaryu should add fuel to the sacred fires, prepare the *veda*, strew *drabha*-blades round the fires, wash his hands, spread out the *ulapa*-grass, and arrange the utensils (8·7). The order of different rites has been laid down in the *sūtras* 8·17 and 12·7 in a similar way.

Reference to the formulas prescribed previously : The formulas, which are employed in connection with the different rites in the New-moon and the Full-moon sacrifices have not been repeated by the Sūtrakāra in the subsequent sacrifices. They are indicated by using a peculiar expression, which suggests the relevant procedure to which these formulas are connected. As for instance the formula employed for dividing the oblation-material is referred to in chapter 5 of *HŚS* as *vibhāga-mantreṇa* in 1·17; 2·1; 11·19; 12·13. Similarly the formula employed for arranging the first potsherd is referred to as *prathamena kapālamantreṇa* in 11·20. To indicate the formula for putting the oblation over the fire, the Sūtrakāra uses the expression *adhiśrayaṇamantreṇa* in 11·21.

Reference to the procedure prescribed previously : The Cāturmāsya sacrifices are dealt with in the *HŚS* after the New-moon and the Full-moon sacrifices and the Animal-sacrifices. It is, therefore, quite understandable that the Sūtrakāra has not repeated the procedure, which is common to those sacrifices and the Cāturmāsya sacrifices. The procedure for carrying forth of the fire (1·5) and for the churning out of the new fire (2·9; 6·6), which has been prescribed in connection with

the Animal-sacrifice, is referred to in the Cāturmāsya sacrifices by using the word *āvṛtā*. Certain procedures, prescribed for the New-moon and the Full-moon sacrifices, are also extended to the Cāturmāsya sacrifices by means of the use of the term *āvṛtā* (1·18; 4·20; 5·9; 12·13). The words *kalpa*, *yathā*, *yathāpurastāt* are also used for a similar purpose.

It is, however, strange that the word *kalpa* is used in 7·8 to suggest the procedure for the Avabhṛtha-rite in the *VaruṇaP* as prescribed in the Soma-sacrifice. The procedure for the Avabhṛtha-rite is prescribed in chapter 9 of the *HS*, and, so the expression *avabhṛthena kalpo vyākhyūtaḥ* (the procedure of Avabhṛtha-rite is already prescribed) is not quite appropriate[4]. Similarly, it is seen that the Sūtrakāra unnecessarily prescribes the detailed procedure in connection with the offerings of the oblations in the Pitṛyajña. The procedure for cutting the portion from the oblations is prescribed in 13·18-19 and it is also suggested by using the word *kalpa* in 13·25, and 13·34. Yet the Sūtrakāra has mentioned the detailed procedure for offering the oblation in 13·26-38.

Thus, it becomes clear that the Sūtrakāra was always conscious of the sequence of the procedure for different rites at the time of composition of the *sūtras* dealing with the Cāturmāsya sacrifices. It may be concluded that presumably the Sūtrakāra was following the *Prayoga*-tradition which was prevalent in his time.

2. The HŚS and the Prayoga by Mahādeva Somayājin

An attempt is made here to compare the *Sūtra*-text and the *Prayoga* of the Cāturmāsya sacrifices by Mahādeva Somayājin[5] and to find out whether Mahādeva Somayājin has followed the *Sūtra*-text faithfully or not. As suggested above the Sūtrakāra may have followed certain specific *Prayoga*-tradition known to him, but the text representing it is now not available. The Sūtrakāra has, many times, given indications regarding the sequence of the procedure, and, on the basis of these indications, the Prayogakāra has set forth the detailed procedure of the sacrifice. Incidentally, one may note, in this connection, that " A comparative study of the different Prayogas in relation to the corresponding *Śrautasūtras*, on the one hand, and the other Prayogas belonging to same school on the other, is an important but a vast subject, which demands independent treatment[6] ". A *Prayoga* of the Cāturmāsya sacrifices by Mahādeva Somayājin is definitely later than the *HŚS*, because, at the beginning of his *Prayoga*, he states that the pro-

4. It is possible that the Sūtrakāra is referring to the portion of the *Sūtra*-text which he has composed later on, following his predecessors.
5. The manuscript of this *Prayoga* is in the possession of the present author. The description of the manuscript is as follows : *Hiraṇyakeśicāturmāsyaprayogaḥ*; the name of the author : Mahādeva Somayājin; Devanāgarī script; written on country made paper; Folios 38; 11 lines on a page; complete; size 9·5" × 4"; date Śaka 1700; Scribe-Śrīdhara.
6. *Śrautakośa* Vol 1, English section, Part 1, Preface, p. 8.

cedure of the Cāturmāsya sacrifices to be performed within one year has been clearly dealt with in the *Sūtra*, and because he refers to the Sūtrakāra as Ācārya. For the sake of the convenience of the officiating priests and the sacrificer, Mahādeva Somayājin has given the detailed procedure of different rites in the Cāturmāsya sacrifices, which has not been clearly prescribed in the *HŚS*.

Extension of the procedure : Mahādeva Somayājin has extended the procedure, which has been prescribed briefly by the *HŚS*. The three *Iṣṭis* in connection with the *SP* are referred to in *HŚS* 8·2-5; but the *Prayoga* gives the detailed procedure of these *Iṣṭis* on the basis of that of the Full-moon sacrifice. Similarly the *Prayoga* prescribes the procedure of the kriḍinīṣṭi and the Ādityeṣṭi. In connection with the Ādityeṣṭi, it is prescribed in the *HŚS* 16·10 that the rice for Aditi is to be cooked in clarified butter. Therefore the *Prayoga* enjoins the carrying forth of the *praṇītā* full of clarified butter and mentions the relevant *mantras* with due modifications. The *Prayoga*, again, gives the detailed procedure for the carrying forth of the fire and of the churning out of the new fire which is briefly referred to by the *HŚS* 1·5; 2·9. The *Prayoga*, also, gives the relevant *mantras* in modified form in connection with the two altars in the *VaruṇaP*. The *HŚS* 4·17 refers to the piling up of the *uttaravedi* in the *VaruṇaP*, but the *Prayoga* gives the procedure of it in detail as prescribed in chapter 4 of the *HŚS*. At the time of the arranging of the potsherds for baking the figures of ram and ewe in the *VaruṇaP*, the *Prayoga* states minute details and prescribes that the two sets of potsherds are so arranged that the figures, when put over them, should touch all the potsherds in the respective sets.

The additional procedure : Certain details about some rites are not prescribed in the *Sūtra*-text; but, at the time of the performance of a sacrifice, one has to take into consideration the particular procedure. Such details have been given in the *Prayoga*. For example, it is stated in *HŚS* 1·20 that the Adhvaryu should place the *vājina* on the rubbish-heap. The *Prayoga*, therefore, enjoins that the Adhvaryu should ceremonially prepare the rubbish-heap together with the altar and fetch the sacrificial grass for being spread out on the rubbish-heap. At the time of procuring the clarified butter and curds, the *Prayoga* prescribes the relevant *mantras* with due modifications. Rites such as the spreading out of the sacrificial grass within the altar and on the rubbish-heap, the reciting of the *mantras* over the oblations (by the sacrificer), the invocation of *Iḍā*, the Patnīsaṁyāja-offerings and the dismantling of the potsherds are prescribed in the *Prayoga*. Following *HŚS* 12·4, the *Prayoga* prescribes that the sacrificer's wife should gaze at the clarified butter, sitting in the house itself; but it further adds that, when she is so gazing at the clarified butter, one should not pass between the sanctuary of the sacred fires and herself.

Comments by Mahādeva Somayājin : Mahādeva Somayājin has many a time quoted portions of some *sūtras* from chapter 5 of the *HŚS*

and has commented upon them. Some such portions together with his comments are reproduced here :—

The *HŚS*	Comments
प्रसूनं बर्हिः (१.९)	पुष्पितं छिन्नप्ररूढं वा ।
सहपुरोडाश्यैः (१.१७)	पुरोडाशैः सह पिनष्टि ।
वषट्कृते विषिच्यमानया जुहोति (३.७)	वषट्कृते विषिञ्चन् स्वल्पं जुहोति ।
वाजिनोद्रेकेण (३.९)	वाजिनशेषेण ।
शिरोऽभ्युनत्ति (३.१५)	आर्द्रं करोतीत्यर्थः ।
लौहेन क्षुरेण (३.१७)	ताम्रयुक्तेन क्षुरेण ।
वपति श्मश्रूणि सर्वं वा वापयते (३.१८)	श्मश्रूणां तु वपनं तद्व्यतिरिक्तानां तु कर्तनम् । सर्वेषां वा वपनम् ।
प्रोक्षण्युद्रेकेण (५.६)	प्रोक्षणीशेषेण ।
स्त्रीव्यञ्जनानि (५.१२)	योनिं स्तनौ च करोति ।
पुंव्यञ्जनानि (५.१२)	शिश्नं वृषणौ शृङ्गे च करोति ।
प्रेष्यामात्याः (५.१७)	प्रेष्यामात्यशब्देन भृत्यपुत्रपौत्रशिष्या अप्रत्तकन्याश्चोच्यन्ते ।
विपरायन्तौ (६.१५)	स्वं लोकं गच्छन्तौ ।
प्रभूतान् व्रीहीन् निर्वपति यावत् पयो मन्यते (८.९)	अन्वावापसमये पयोनुरोधेन यथेष्टम् अन्वावपति ।
हविर्भोजना भवन्ति (९.१०)	हविर्भोजनार्हेभ्यो भोजनार्थम् उपहरन्ति ।
धानार्थं कपालम् (११.१३)	धानाभर्जनार्थं महत्कपालं खर्परमित्यर्थः ।
अनुपदह्यमानाः परिशेरते (११.२२)	कपाले एव भर्जयित्वा उद्वासनपर्यन्तमुपदाहो न भवति तथा करोति ।
शलाकास्तम्बं मन्थं करोति (१२.१५)	शलाकाया स्तम्बं मूलप्रदेशं मन्थं मन्थाकारं करोतीत्यर्थः ।
हविःशेषान् संक्लिश्य (१४.५)	हविःशेषान् संमेलयित्वा निष्पीड्य ।
अत्र पितरो...इत्युक्त्वोदञ्चो निष्क्रामन्ति (१४.८)	अत्र पितरो... अध्वर्युरेव वदति ततः सर्वे उत्तरस्रक्तिद्वारेण विहाराद् बहिर्निष्क्रामन्ति ।
व्यवच्छादयन्ति (१४.१९)	निष्काशयन्तीत्यर्थः ।
आज्यानि विपरिहरन्ति (१४.२२)	पात्राणीत्यर्थः। यथाहुतानि क्रमेण तेनैव मार्गेणानीय यथास्थानं सादयन्ति ।
सा विपरीयात् (१५.१६)	सा विपरीतं मन्त्रं ब्रूयात् ।

Different order of the rites mentioned by Mahādeva Somayājin : The Sūtrakāra lays down the detailed procedure of the sacrifice, but it is seen that he has not maintained the proper order of

certain rites. On the other hand it is the function of the *Prayoga* to give the details of the procedure in the proper order. And, therefore, at many places it is found that the Prayogakāra has corrected the order of the rites prescribed in the *HŚS*. It is, however, very difficult to find out the authority following whom the Prayogakāra has given the order of the rites. A reference is made below to places where Mahādeva Somayājin has followed the order of rites different from one mentioned in the *HŚS*.

(1) In connection with the *VP*, the *Prayoga* directs that the Adhvaryu should arrange a potsherd for a cake intended for Dyāvāpṛthivī, collect the flour into a pan, add water to it, and then separate a portion for Pūṣan from that dough. He should then put the portion for Pūṣan into the vessel, place the cake for the Maruts on seven potsherds, add the evening-milking to the hot morning-milking, and place a cake on one potsherd. Different order of these rites has been given in *HŚS* 1·17–19.

(2) It is laid down in the *Prayoga* that, at the time of the placing of the oblations within the altar, the Adhvaryu should place the *vājina* on the rubbish-heap; but the *HŚS* 1·20 gives the different order of this rite (Cf. also 2·8).

(3) In connection with the *VaruṇaP*, the Adhvaryu is enjoined to put a figure of ram on the set of eight potsherds, the sacrificer and his wife are enjoined to prepare the *karambha*-pots, and then both the Adhvaryu and the Pratiprasthātṛ are enjoined to add the evening-milkings. Thereafter the Adhvaryu is enjoined to place a cake for Ka on one potsherd. The order of these rites is found different in *HŚS* 5·9–14.

There are some other places where the Prayogakāra has changed the order of the rites on the authority of other *Sūtra*-texts like those of Bharadvāja and Āpastamba. The following are some such instances :

(1) Thus, following *ĀpŚS* 8·2·9–11, the *Prayoga* directs that, at the time of the taking down of the oblations from the fire in the *VP*, the Adhvaryu should take down the *āmikṣā*, separate the *vājina*, and pour some portion of the *vājina* over the *āmikṣā*. He should then place the oblations within the altar and the *vājina* on the rubbish-heap. This order is also given in *BhārŚS* 8·2·17(Cf. *HŚS* 1·20).

(2) In connection with the *VaruṇaP*, the *Prayoga* directs that the Adhvaryu and the Pratiprasthātṛ should pour the *karīra* and the *śami*-leaves over the respective *āmikṣās* before placing the oblations within the altar. The Prayogakāra has, here, followed the *ĀpŚS* 8·6·13–14 and the *BhārŚS* 8·8·9–10, and has rejected the *HŚS* 6·1–4.

(3) If, at the offering of the Pūrṇadarvya-oblation, a bull has not produced a sound, the Adhvaryu asks the Brahman to give permission. Thereupon the latter utters words : " Do thou offer ". These words have not been given by *HŚS* 9·21; but the Prayogakāra has, here, followed the *ĀpŚS* 8·11·20 or the *BhārŚS* 8·14·8.

Reference to the alternative procedure: Many a time Mahādeva Somayājin accepts one specific alternative from the two which are prescribed in the *HŚS*. For instance at the time of the offering of the oblations of clarified butter over the cake on one potsherd, the *Prayoga* gives the first set of formulas and does not refer to the other (Cf. *HŚS* 2·17; 7·2; 10·7). In connection with the Gṛhamedhīya-rite, the *Prayoga* prescribes that the Adhvaryu should release all the calves in the house of the sacrificer, without reciting any formula. This direction is based on *BhārŚS* 8·12·9. It may be noted that the *Prayoga* has not referred to the other alternative prescribed in *HŚS* 8·4.

The Prayogakāra is normally expected to accept only one alternative, where the Sūtrakāra has mentioned different alternatives, and to give the details of the procedure accordingly. But curiously enough Mahādeva Somayājin has referred to the various alternatives as mentioned in the *HŚS* and has thus failed to guide the officiating priests properly in connection with a particular procedure. Thus, in connection with the pouring out of the oblation-material in the *VaruṇaP*, the *Prayoga* states that the Adhvaryu should pour out barley for all the oblations or only for preparing the figures of ram and ewe (Cf. *HŚS* 5·5). Similarly the *Prayoga* has laid down the procedure for the offering of the sacrificial cake or clarified butter to *pitṛmant* Soma (Cf. *HŚS* 11·16). So also the procedure for the offering of the *mantha* for Yama has been mentioned in the *Prayoga* which is prescribed in the *HŚS* as an alternative procedure (11·17).

The views of " some" : Sometimes Mahādeva Somayājin has quoted the views of " some"; but these views cannot be traced back to any Vedic text. Presumably, in such cases, the Prayogakāra has referred to the views which were prevalent in his times. It is found that, at some places, the Prayogakāra has criticised these views.

(1) In connection with the uttering of the names of the paramours by the sacrificer's wife in the *VaruṇaP*, the *Prayoga* states that, according to some, the utterance of the names of the paramours is itself an expiation-rite, while, according to others, one has to perform certain expiation-rite at the conclusion of the sacrifice.

(2) Similarly the *Prayoga* has mentioned the view of some in connection with the throwing away of the husks in the Mahāhavis; but here the Prayogakāra has not accepted this view.

(3) In the Pitṛyajña the *ulapa*-grass is to be strewn, beginning from the Gārhapatya fire-place. But according to some, it should be strewn begining from the Dakṣiṇa fire-place. This view of some has not been accepted by Mahādeva Somayājin.

Sometimes the Prayogakāra refers to the different views, but he does not critise them. This would perhaps indicate that he wanted to accept these views, though they had no any authority. As for instance :

(1) At the time of adding fuel to the sacred fires in the Pitṛyajña, the *Prayoga* refers to the view of some, according to which, the Adhvaryu should recite the Vyāhṛtis. This view seems to be acceptable to Mahādeva Somayājin.

(2) According to some, the sacrificer should follow the *prastara* being placed within the altar in the Pitṛyajña. This view is not criticised by Mahādeva Somayājin.

(3) The *Prayoga* refers to the view of some, according to which, the Adhvaryu should first take down the parched barley-grains into some other pot. This view may have been accepted by the Prayogakāra.

While following the *HŚS*, Mahādeva Somayājin has, many times, introduced the procedure of some rites, which is not mentioned in the *HŚS*. It may be thus inferred from the various instances quoted above that Mahādeva Somayājin has not followed the *HŚS* very strictly. He has taken considerable liberty to refer to the different views and to introduce the procedure which was in vague in his times.

3. The Prayoga by Gopīnātha

The importance of the *Prayoga* can be properly comprehended by means of a comparative study of the *HŚS* and the *Prayoga* by Mahādeva Somayājin. But it has been noticed that there are more than one *Prayogas* of the Cāturmāsya sacrifices according to the *HŚS*, composed by different authors. In the present context a *Prayoga* called *Cāturmāsyaprayogendu* by Gopīnātha, a well-known commentator of the *HŚS*, has been studied, and an attempt is made to compare this *Prayoga* with that of Mahādeva Somayājin. Certain peculiarities of Gopīnātha's *Prayoga* are also specially pointed out. In this *Prayoga*, Gopīnātha many times, refers to the *sūtras* from chapter 5 of the *HŚS* and comments upon them. Therefore this *Prayoga* is regarded also as a commentary on chapter 5 of the *HŚS*. While referring to the views of older Prayogakāras, Gopīnātha has referred to the views of Mahādeva Somayājin, without mentioning his name. Sometimes he accepts those views and sometimes not. Therefore a close comparison of these two *Prayogas* is here attempted, so that their importance may be adequately appreciated.

Reference to the views of " some " : More than thirty places are found in Gopīnātha's *Prayoga*, where the author has used the word *kecit* (some) to indicate the different ways of performing a particular rite. It is seen that many views given by Gopīnātha as of *kecit* can be traced in the *Prayoga* by Mahādeva Somayājin. But when both these Prayogakāras use the word *kecit* to indicate different alternatives for performing a particular rite, it is to be understood that they had before them certain other *Prayoga*-tradition. Some such instances from both these *Prayogas* are noted below :

(1) " Some teachers say that if the bull does not produce a sound (at the Pūrṇadarvya-offering), there should be no *dakṣiṇā*."

(2) " According to some, there should be the recitation of the verses (by the sacrificer), when the *prastara* is being placed (within the altar in the Pitṛyajña)."

(3) (In connection with the crushing of the parched barley-grains in the Pitṛyajña), " Some teachers say that one should follow the procedure beginning with the shaking (of the skin as prescribed before)".

(4) " Some teachers say that (in the Pitṛyajña) there should be the strewing of *ulapa*-grass from only the Dakṣiṇa fire-place." But this view has been refuted both by Gopīnātha and Mahādeva Somayājin .

Similarly there are other cases also where these two Prayogakāras refer to the views of their predecessors.

Criticising the views of Mahādeva Somayājin : Gopīnātha has also referred to the views of his predecessors with the words *Prācīnaprayogakāras* and has sometimes criticised these views. Some of these are traceable in the *Prayoga* by Mahādeva Somayājin. Therefore, there can hardly be any doubt that Gopīnātha had before him the *Prayoga* by Mahādeva Somayājin. It would be clear from the illustrations that Gopīnātha has rightly pointed out the deficiencies of *Prācīnaprayogakāras.*

(1) In connection with the fetching of the sacrificial grass in the *VP*, Gopīnātha has stated the different formulas with due modifications. According to Gopīnātha, there should be no modification in the formula *urv antarikṣam prehi*; but according to Mahādeva Somayājin the same formula is modified as *urv antarikṣam pretam.* Here Gopīnātha has criticised the view of Mahādeva Somayājin referring to him as *kecit.*

(2) In connection with the *VaruṇaP*, Mahādeva Somayājin states that, " the Pratiprasthātṛ causes the sacrificer's wife to recite the verse *praghāsyān*. . ., (*TS* 1·8·3) while bringing her to the east." But this view has been refuted by Gopīnātha quoting the authroity of the *HŚS* 6·11.

(3) In the Avabhṛtha-rite, before offering the sviṣṭakṛt-offering the Adhvaryu offers the Nāriṣṭha-oblations. This is the view of Mahādeva Somayājin, but it has been set aside by Gopīnātha.

(4) In connection with Gṛhamedhīya-rite, Mahādeva Somayājin states that, " the Adhvaryu places the *vidhṛtis*, without reciting any formula." This view is referred to by Gopīnātha using the word *kecit*, with the note that there is no authority for this view.

(5) Mahādeva Somayājin prescribes the relevant formula ending with *svāhā*-utterance for putting a cake into rat's hole, in the Tryambaka-rite. But according to Gopīnātha, one should not make *svāhā*-utterance at the end of this formula, because the offering is not enjoined.

Gopīnātha's adherence to the HŚS : From a close study of Gopīnātha's *Prayoga* it is found that, he strictly adheres to the *HŚS*, and that, following the exact significance of the *sūtras*, he states the sequence of the different rites. Mahādeva Somayājin, on the other hand, doet not seem to follow the *HŚS* very strictly and many times prescribes a different procedure as laid down in other *ŚS*. It is, indeed, strange that Mahādeva Somayājin should not follow the *HŚS*, when he was composing the *Prayoga* of the Cāturmāsya sacrifices according to that *ŚS*. It may be inferred that he was influenced by other traditions, which can be traced in other *ŚS*. This may also be the reason as to why there are more than one *Prayoga* of the Cāturmāsya sacrifices according to the *HŚS*. The following are some of the instances where Gopīnātha strictly follows the *Sūtra*-text :

(1) In connection with arranging the potsherds in the *VP*, Gopīnātha states that, " the Adhvaryu should arrange seven potshreds for the Maruts, do the morning-milking, add the evening-milking into the hot morning-milking, and arrange one potsherd for Dyāvāpṛthivī". But Mahādeva Somayājin prescribes the adding of the evening-milking into the hot morning-milking at the time of taking down the oblations from the fire.

(2) According to Gopīnātha, the Adhvaryu places the relevant oblations within the northern altar in the *VaruṇaP* and the Pratiprasthātṛ within the southern altar. Then they exchange the figures of ram and ewe and spread *karīra*-fruits and *śami*-leaves in front of the two figures. Here Gopīnātha strictly follows the *HŚS* 6·2-4; while Mahādeva Somayājin seems to adopt a different sequence of this procedure.

(3) In connection with the proceeding for the Avabhṛtha-rite in the *VaruṇaP*, Gopīnātha states that, " all should proceed to the *cātvāla*, without reciting any formula " and here he quotes the authority of the *HŚS* 7·10. Mahādeva Somayājin, on the other hand, prescribes the formula *uruṁ rājā* ...(*TS* 1·4·45) for proceeding to the *cātvāla*.

Additional procedure prescribed by Gopīnātha : Gopīnātha has elaborately dealt with the procedure of the Cāturmāsya sacrifices. Hence, in many places, additonal procedure is found in this *Prayoga*; this is not mentioned by Mahādeva Somayājin. At such places Gopīnātha follows the other *ŚS* or refers to the old traditions, with the word *kecit*. For example :

(1) The *HŚS* 1·16 prescribes that, " some teachers consider that a cake on eight potsherds to be offered to Savitṛ in the subsequent *Parvans*." Following this *Sūtra*-injunction, Gopīnātha has mentioned that, if a cake is to be baked on eight potsherds, the oblation should be an additional oblation in the *VaruṇaP* after the oblation for Ka.

(2) Before offering the Anūyājas in the *VaruṇaP*, the Adhvaryu asks the Brahman for permission. Here Gopīnātha states that the Pratiprasthātṛ also asks the Brahman for similar permission and quotes the authority of the *HŚS* 4·9.

(3) In connection with the carrying forth of the fire in the Pitṛyajña, Gopīnātha mentions the different views of the older authorities. He also mentions some such views in connection with the offering of the balls to the manes. These views are not referred to by Mahādeva somayājin.

(4) Gopīnātha has prescribed the procedure relating to the preparation and offering of gruel, if the barley-gruel has been accepted as the oblation for Vāyu in the *ŚP*.

Reference to the Hautra : A special characteristic of Gopīnātha's *Prayoga* is that it gives the *hautra* relating to the different rites in the Cāturmāsya sacrifices. For instance, the different verses to be recited by the Hotṛ at the carrying forth of the fire and the churning out of the new fire have been given by Gopīnātha. The Puronuvākyās and the Yājyās in connection with the principal offerings in different sacrifices have also been given. The *hautra* relating to the Cāturmāsya sacrifices is not prescribed in the *HŚS*; but the same has been given by the Āpastamba[7].

It seems that Gopīnātha has followed the same *Sūtra*-text, while mentioning the alternative verses to be recited by the Hotṛ. Mahādeva Somayājin has not prescribed the *Hautra* relating to the Cāturmāsya sacrifices.

Minute discussion made by Gopinātha : In connection with various knotty points, Gopīnātha has cleverly discussed various authorities and has thereby tried to solve the difficulties. Many citations[8] given by him indicate his erudition and scholarship, and his minute observations regarding the difficulties occurring at the time of the actual performances are definitely helpful for the understanding of the procedure of the Cāturmāsya sacrifices. Mahādeva Somayājin has not discussed such difficulties arising at the time of actual performances of the sacrifice.

(1) What normal procedure is to be followed in the Anvārambhaṇīyeṣṭi is the point of dispute. Mahādeva Somayājin states that one should follow the procedure of the Full-moon sacrifice in the Anvārambhaṇīyeṣṭi. But Gopīnātha has, in this connection, given minute directions : If one has to commence the Cāturmāsya sacrifices during the period from the latter half of the eight day of the bright half of the month up to the first half of the eight day of the dark half of the month, one should follow the procedure of the Full-moon sacrifice; and if in the period from the latter half of the eighth day of the dark half up to the first half of the eighth day of the bright

7. This *hautra* together with the commentary, *Candrikā*, has been reproduced in the IX volume of *HS*, printed and published in ĀSS No. 58, Poona, 1930.
8. The citations from Gopīnātha's *Prayoga* have been appended to the first chapter (p. 54).

half of the month, one should follow the procedure of the New-moon sacrifice.

(2) Gopīnātha has discussed at some length the meaning of the word *sākamedha* and has raised the question whether this word should be uttered in the pronouncement of the intention at the Pitṛyajña. According to the *HŚS*, the Pitṛyajña is included in the *SP* and, therefore, Gopīnātha states that one should employ the word *sākamedha* in the pronouncement of the intention. But in the *Brāhmaṇa*-texts (*TS* 1·2·2·3), the Pitṛyajña is mentioned separately, hence if one has to follow the *Brāhmaṇa*-text, one should not utter the word *sākamedha*.

(3) In the *ŚP*, an offering of clarified butter is to be made over a cake on one potsherd offered to Sūrya. About the formula to be employed in this connection, Gopīnātha has reproduced different views and arrived at the conclusion that one should offer the oblation with the formula, consisting of both the names of the month, *saṁsarposy aṁhaspatyāya tvā svāhā*.

In the *Cāturmāsyaprayogendu*, Gopīnātha has given the expination-rites in connection with the Cāturmāsya sacrifices. He has also dealt with the different types of the Cāturmāsya sacrifices. In comparison to the *Prayoga* of Mahādeva Somayājin, Gopīnātha's *Prayoga* is more elaborate, lucid, and helpful for the understanding of the detailed procedure of the Cāturmāsya Sacrifices.

4. The Commentators and the Prayoga-tradition

After having found out the reference to the *Prayoga*-element in the *Sūtra*-text and after having pointed out the relation of the *Prayoga* with the *ŚS*, one has now to take into account the reference to the *Prayoga* of the Cāturmāsya sacrifices in the commentaries. The commentaries on the *HŚS* are not very old, and there might have been *Prayoga*-texts of the Cāturmāsya sacrifices composed even before these commentaries. Normally the purpose of a commentary is to explain the meaning of the different *sūtra* and not to lay down the detailed procedure of the sacrifices. And still the commentators refer to many rites, which are not prescribed in the *Sūtra*-texts, depending mainly on the *Prayoga*-tradition.

Two commentaries on chapter 5 of the *HŚS* dealing with the Cāturmāsya sacrifices are available. Out of these the commentary, *Vaijayantī* by Mahādeva has been printed and published in ĀSS, No. 53. Another commentary by Vāñcheśvara on chapter 5 of the *HŚS* is available only in manuscript form. Gopīnātha, the third commentator of the *HŚS*, has not written a commentary on chapter 5 of *HŚS*; but he has composed two *Prayogas* of the Cāturmāsya sacrifices, namely (i) The *Cāturmāsyakaumudī* and (ii) the *Cāturmāsyaprayogendu*. In the present context, only the second *Prayoga* by Gopīnātha has been taken into consideration.

Mahādeva the author of Vaijayantī and Mahādeva Somayājin : In his commentary, *Vaijayantī*, Mahādeva has referred to some old *Prayoga*-traditions, and some of these references can be traced in Mahādeva Somayājin's *Prayoga*. Therefore it is clear that Mahādeva, the author of *Vaijayantī*, must have been different from and later than Mahādeva Somayājin. The views, which can be traced in Mahādeva Somayājin's *Prayoga*, clearly indicate the differences between these two authors. The name, Mahādeva is confusedly taken as the name of one and the same person,[9] but it would not be correct to identify these two authors, namely, Mahādeva, the author of *Vaijayantī*, and Mahādeva Somayājin, the author of the *Prayoga* of the Cāturmāsya sacrifices. Following are some of the instances, where Mahādeva has referred to the views of old Prayogakāras.

(1) While commenting on *HŚS* 5·13-14, Mahādeva states that, "some teachers prescribe that one should do the milking after the arranging of the potsherds, and prepare the *āmikṣā* after the placing of the oblations over the fire." This sequence of the rites is found in the *Prayoga* by Mahādeva Somayājin.

(2) Mahādeva has referred to some procedure in connection with the two altars in the *VaruṇaP* while commenting on *HŚS* 4·17. He states that " the sacrificer recites once the verse *vedena vedim* ... (*TBr* 3·3·9) and goes through the following procedure. He does not modify the verse, because it is employed at the rite of two altars, which is regarded as one composite thing. But some Prayogakāras prescribe the modification in the relevant verse. Similar modification in this verse (i. e. *vedena vedim* ...) is found in the *Prayoga* by Mahādeva Somayājin.

Additions to the Prayoga pointed out by Mahādeva the author of Vaijayantī : In many places it is found that Mahādeva has introduced such procedure, which is to be gone through in the performance, but which is not prescribed in the *Sūtra*-text. The different verses and formulas to be recited by the sacrificer, are also mentioned by Mahādeva. It is again observed that he has quoted the other *ŚS* to indicate the authority for the rites which are not directly prescribed by the *HŚS*[10]. Few of such instances have been given below :

(1) While commenting on *HŚS* 1·12, Mahādeva states, that there should be the evening-milking following the procedure of the evening-milking, and after having performed the rites ending with the evening-milking, one should follow on the next day, the procedure beginning with (the washing of the hands, with) *karmaṇe vām*...(*TS* 1·1·4).

(2) While commenting on *HŚS* 3·3, 7, Mahādeva refers to the duties of the sacrificer.

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9. S. M. Ayachit, 'Mahādeva Dīkṣit Somayājin and Hiraṇyakeśi-Śākhā', Vidarbha Saṁśodhana Maṇḍal, Vārṣika, Nagpur, 1905, P. 119-137.

10. The citations given by Mahādeva have been appended to the first chapter (p. 48).

(3) In connection with the offering of the *vājina,* Mahādeva points out that the intention of the Sūtrakāra, who prescribes the duties of the Hotṛ, is to indicate the *Yājuṣahautra*[11].

The existence of the Prayoga composed by Mahādeva the author of Vaijayantī : In connection with the modifications to be made in various formulas in the Pitṛyajña, Mahādeva has discussed the relevant question in detail and has remarked that, " certain difficulties would be solved in the *Prayoga*." Can it be inferred from this reference that Mahādeva had also composed a *Prayoga* of the Cāturmāsya sacrifices ? On the very first *sūtra* of chapter 5 of the *HŚS,* Mahādeva refers to the intention of the sacrificer to perform this sacrifice. He has many times given the directions about the different rites to be gone through in the Cāturmāsya sacrifices. Thus, it becomes clear that Mahādeva knew the sequence of the procedure thoroughly, so that he could make minute observations about it. The various references to the *Prayoga* clearly suggest the knowledge of Mahādeva about the actual *Prayoga* of the Cāturmāsya sacrifices. It would, however, be hazardous to insist that Mahādeva had actually composed a *Prayoga* until a manuscript of such *Prayoga* was found.

Reference to the old Prayogakāras made by Vāñcheśvara : Vāñcheśvara, a well-known commentator of the *HŚS,* flourished in the 18th Century A. D. Naturally he must have consulted various *Prayoga*-texts of the different sacrifices. Incidentally he has quoted the other *ŚS* by way of his authority[12]. It is, however, difficult to ascertain whether he has referred to Mahādeva Somayājin's *Prayoga* of the Cāturmāsya sacrifices. At some places he has pointed out the views of old teachers, but these views are not traced in Mahādeva Somayājin's *Prayoga.* Few of such views may be noted here :

(1) In connection with the churning out of the new fire in the *VaruṇaP* Vāñcheśvara states that, " according to some, there should be the call with the words : Do thou recite the verses for the fire being churned out ; but, according to others, there should be used the dual form. Then the call should be : Do thou recite the verses for the (two) fires being churned out.' None of these two views is found in the *Prayoga* by Mahādeva Somayājin

(2) In connection with the *VP,* Vāñcheśvara mentions the two views : " Some teachers say that one should follow the procedure of the New-moon sacrifice, as the rites beginning with the fetching of a twig have been explicitly prescribed. But, according to others, it is better to follow the procedure

11. *HS,* Vol II, ĀSS, Poona, 1907; p. 453, 481.
12. The citations given by Vāñcheśvara have been appended to the first chapter (p. 50).

of the Full-moon sacrifice". It is here seen that the first view has been traced in the *Prayoga* by Mahādeva Somayājin and that by Gopīnātha.

Vāñcheśvara's familiarity with the Prayoga : While commenting on different *sūtra* from chapter 5 of the *HŚS*, Vāñcheśvara has rightly pointed out the knowledge of the Sūtrakāra about the *Prayoga*[13]. Vāñcheśvara has discussed some knotty points in an extensive manner quoting the authorities of the *ŚS* and the Jaimini-*sūtra*, but he has referred to the views of Prayogakāras. It is, therefore, understood that he emphasised, more, on the various rules laid down in the *ŚS* and in Mīmāṁsā. Thus, it is seen that Vāñcheśvara has not composed any *Prayoga*-text of the sacrifices according to the *HŚS;* he has simply written a commentary on some chapters of the *HŚS*.

Different sacrifices are prescribed in the *Brāhmaṇa*-literature and the procedure of these sacrifices has been systematically dealt with in the *ŚS*. Hence the dependence of the *ŚS* on the injunctions laid down in the *Brāhamaṇa*-texts is very clear. But as the *ŚS* also do not give the detailed procedure, several authors have composed *Prayogas* of the sacrifices. It is generally understood that the Prayogakāras follow the particular *ŚS* to which it belongs. But this is by no means always the case. The comparison between the *ŚS* on the one hand and the *Prayoga*-tradition on the other would show that, even before the composition of the *ŚS*, the *Prayoga*-tradition was prevalent. While laying down the different rites, the Sūtrakāra refers to the views of some teachers which are not traced in any of the *Brāhmaṇa*-texts. The Sūtrakāra presumably noted down the different ways of performing the particular rites. In this connection it may be observed that the *ŚS* do not follow the *Brāhmaṇa*-text very strictly. Thus, it seems that the *Prayogas* played an important role even before the composition of the *Sūtra*-texts. The references to the actual practice of certain rites can be traced in the *Brāhmaṇa*-texts, when they use such words as *itthāt*, *imām*, *etām* etc. to point out the actual practice. It is at the same time clear that the *Prayoga*-texts, which are now available, are definitely composed later than the *Sūtra*-texts. Only the *Prayoga*-tradition might be traced back up to the *Brāhmaṇa*-literature. The *ŚS*, therefore, might have been composed to correlate the theory and the practices depicted in the *Brāhmaṇa*-texts and the *Prayoga*-tradition respectively.

The Sūtrakāras, who have laid down the systematic procedure of the sacrifices, have formulated certain rules about the interpretation of the Vedic texts. They have similarly formulated some general rules for the correct understanding of the nature and the exact meaning of the different *sūtras*. These different rules might be at the basis of the systematic treatment about the interpretation of the Vedic texts found in Mīmāṁsā. In this connection

13. Cf. his commentary on 1.17; 7.4; 7.7 ; and 12.7.

it appears that the Mīmāṁsā presupposes at least some of the *ŚS*, the authority of which has been established by Jaimini[14]. The *HŚS* is certainly later than the *BaudhŚS* and the *ĀpŚS*; but whether it is also later than the Mīmāṁsā-*sūtras* composed by Jaimini or not is very difficult to decide. Vāñcheśvara has rightly pointed out the difference between the Mīmāṁsā-*sūtra* and the *Śrautasūtra* composed by Satyāṣāḍha in the introductory portion of his commentary on the *HŚS*.

The authors of the *ŚS* have taken into consideration the theory of the sacrifices, collected the data from different *Prayoga*-traditions, and laid down the systematic procedure of the sacrifices. The author of the Mīmāṁsā on the other hand, has picked up the injunctions prescribed in the *Brāhmaṇa*-texts and formulated the general rules. In this way they formed a science of interpretation, not according to particular sacrifices, but according to the subject-matter like *vidhi*, *aṅga*, *bādha*, *Phala*, *ūha*, etc.

Thus, for the proper understanding of the detailed procedure of a particular sacrifice, it is very necessary to study closely the *Prayoga*-texts of the sacrifice. The comparison between the *ŚS* and the *Prayogas* of the Cāturmāsya sacrifices, would help to bring out the importance of the *Prayogas*.

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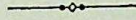
14. *Jaimini–sūtra* 1.3.11–14.

CHAPTER–5

TYPES OF THE CĀTURMĀSYA SACRIFICES

1. The Cāturmāsya sacrifices -- characterised by the Soma-sacrifices

While dealing with the different *Ekāha*-sacrifices[1], the *TāṇḍBr* 17·13 and the *JBr* 2·228-234 prescribe the Soma-sacrifices which are to be performed in the place of the different *Parvans* of the Cāturmāsya sacrifices. In this connection, the *TāṇḍBr* has used the word *loke*, which is interpreted by Sāyaṇa as *sthāne*. The *TāṇḍBr* has, also, mentioned some details regarding the animal-offerings and the *Stotras* to be chanted in these Soma-sacrifices. Similar injunctions have also been laid down in the *JBr*. Therefore, it would be seen that, according to both these *Brāhmaṇa*-texts, these Soma-sacrifices are considered to be the substitutions for the different *Parvans* of the Cāturmāsya sacrifices. It is very difficult to say whether the procedure of the normal form of the Cāturmāsya sacrifices is to be gone through in these Soma-sacrifices or not. But this fact can properly be understood from the references to this type of the Cāturmāsya sacrifices, made by the *ŚS*. The *ŚS*, except the *BaudhŚS* and the *ŚāṅkhŚS*, follow the injunctions laid down in the *TāṇḍBr* and mention many details relating to the procedure of this type of the Cātrumāsya sacrifices. In this connection, the *BaudhŚS* and the *ŚāṅkhŚS* follow the injunctions prescribed in the *JBr*. The *Ārṣeyakalpa*, which belongs to the *SV* mentions the different *Stotras*[2] and *Stomas* to be adopted in the Soma-sacrifices performed in the place of the four *Parvans* of the Cāturmāsya sacrifices. From the various references

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1. This is a kind of Soma-sacrifice, in which there is only one Soma-pressing day (i.e. *Sutyāha*).
2. A *Stotra* is a group of *āmans* based on different verses. It is devided into three parts (i.e. *paryāya*), and in each part, a *āman* on every verse is repeatedly chanted as many times as is required. A *sāman*, chanted on a single verse, is called the *Stoma*. In the Pavamāna-*stotras* the verses are not repeated, and they require the verses equal in number to that of the *Stomas*. In all the other *Stotras* the *āmans* on the three verses are repeatedly chanted in the three *paryāyas*. By way of illustration, the manner of chanting a *Stotra* with Ekaviṁśa-*stomas*, is explained here. In the first part, a *sāman* on the first verse is chanted three times, that on the second three times, and that on the third only once. In the second part, a *sāman* on the first verse is chanted once, that on the second three times, and that on the third three times. In the third part, a *sāman* on the first verse is chanted three times, that on the second once, and that on the third three times. Hence repeating the *sāmans* on the three verses, one gets the Ekaviṁśa-*stomas*, as indicated below :—

Part	I verse	II verse	III verse
First	3	3	1
Second	1	3	3
Third	3	1	3

found in the *ŚS*, it is seen that the procedure of the normal form of the Cāturmāsya sacrifices is also to be gone through together with that of the Soma-sacrifices. The expressions like *saumyaiś cāturmāsyaiḥ* (*MānŚS* 9·3·8·1) and *cāturmāsyāḥ somāḥ* (*KātŚS* 22·7·1) would suggest that the procedure of the Soma-sacrifices is intermingled with that of the normal form of the Cāturmāsya sacrifices. Thus, it can be said that the Cāturmāsya sacrifices are characterised by the Soma-sacrifices and they are not substituted by the Soma-sacrifices. These Soma-sacrifices are, mainly, based on the differences of the *Stotras* and the *Stomas*. It is, therefore, necessary to understand the procedure of the normal form of the Soma-sacrifices. Then there would be very little to say about the procedure of the Cāturmāsya sacrifices. Here an attempt is made to study these various Soma-sacrifices performed together with the different *Parvans* of the Cāturmāsya sacrifices.

The Vaiśvadeva–parvan : In connection with the *VP*, *TāṇḍBr* 17·13·1 prescribes that one should perform the Trivṛt-Agniṣṭoma in the place of the *VP*[3]. Therefore, in this Soma-sacrifice all the twelve *Stotras*[4] should be chanted in the manner of the Trivṛt-*stomas*[5]. According to the *TāṇḍBr*, the first verse in the Bahiṣpavamāna-*stotra* should be that which is addressed to Agni; and thus the *Ārṣeyakalpa* 4·1 mentions the verse *agna āyūṁṣi*...(*SV* 2·7·1·12·1). The *TāṇḍBr*, further, states that one should offer the *savanīya*-animal to Viśve Devas and the *anūbandhya*-animal to Bṛhaspati. He should neither erect the sacrificial post nor pile up the *uttaravedi*; he should, however, tie up the animals to the (middle) enclosing stick. In connection with this Soma-sacrifice, the sacrificer should give away fifty cows by way of *dakṣiṇā*, wear a new garment after the Avabhṛtha-rite, and observe the vows of abstaining from eating meat and of celibacy for four months[6]. The *JBr*, also, prescribes the Trivṛt-Agniṣṭoma in the place of the *VP*. It is stated in *JBr* 2·230 that one should chant the Rathantara-*sāman* as the first Pṛṣṭha-*stotra*. There should be two *savanīya*-animals to be offered to Agni and Bṛhaspati, and two *anūbandhya*-animals to be offered to Mitra-Varuṇa and Dyāvāpṛthivī.

It is said in *LāṭŚS* 8·8·43 that one should commence the Cāturmāsya sacrifices (characterised by the Soma-sacrifices) on the Full-moon day of Phālguna. In respect of the animal-offerings, the *ĀpŚS* 22·8·3 and the *HS* 17·3 follow the *TāṇḍBr*. According to the *ĀpŚS* 22·8·4-5, one should offer the principal oblations in the *VP* together with the *savanīya*-oblations at the morning-pressing. In connection with both the kinds of oblations, the

3. *trivṛd agniṣṭomo vaiśvadevasya lokaḥ*. Caland suggests the reading *loke* instead of *lokaḥ*, *Pañcaviṁśa Brāhmaṇa*, Calcutta 1931, p. 468.
4. Namely, the Bahiṣpavamāna-*stotra*, four Ājya-*stotras*, the Mādhyandinapavamāna-*stotra*, four Pṛṣṭha-*stotras*, the Ārbhavapavamāna-*stotra*, and the Yajñāyajñīya-*stotra*.
5. consisting of nine *sāmans*.
6. The various vows to be observed by the sacrificer during the periods of intervals between the two *Parvans* are prescribed only in the *TāṇḍBr*. 17·13·6, 11, 14.

Sviṣṭakṛt-offering and the *Iḍā* should be common. It is, further, stated in the *ĀpŚS* 22·8·7 that, "one should tie up the animal to the enclosing stick or to a firebrand or upon the sacrificial grass"[7].

As in the *TāṇḍBr*, the *MānŚS* 9·3·8 prescribes the Trivṛt-Agniṣṭoma in the place of the *VP*. According to the *MānŚS* 9·3·8·5, the *vājina*-offering should be made after the offering of Soma in the Hāriyojana. The *KātŚS* 22·7·2 and the *ĀśvŚS* 9·2·5 prescribe a Soma-sacrifice in the place of the *VP* as performed on the first day of the Pṛṣṭhya-ṣaḍaha[8]. It is stated in the *ĀśvŚS* 9·2·3 that, according to some, there should not be the sacrificial posts in these Soma-sacrifices performed in the place of the Cāturmāsya sacrifices. The *ĀśvŚS* 9·2·6, further, prescribes that one should offer the oblations to *vaiśvānara* Agni, and Parjanya together with the Paśupuroḍāśa relating to the *agnīṣomīya*-animal offering, and the principal oblations in the *VP* together with the *savanīya*-oblations at the morning-pressing.

It seems that, while dealing with the Cāturmāsya sacrifices characterised by Soma-sacrifices, the *BaudhŚS* 17·55 and the *ŚāṅkhŚS* 14·6 follow the *JBr*. It is said in the *ŚāṅkhŚS* 14·6·6 that, after having performed Udavasānīyeṣṭi, the sacrificer should perform, every day, Munisattreṣṭi[9], consisting of the oblations to Agni and Agni-Viṣṇu, for four months. Optionally one may perform a separate sacrifice for Agni and for Agni-Viṣṇu.

The Varuṇapraghāsa-parvan : It is prescribed in the *TāṇḍBr* 17·13·7 that, after four months (from the performance of the Soma-sacrifice in the place of the *VP*) one should perform a Soma-sacrifice consisting of two Soma-pressing days in the place of the *VaruṇaP*. This Soma-sacrifice is called *Ahīna*-sacrifice[10]. In connection with the first day Soma-sacrifice, the first verse of the Bahiṣpavamāna-*stotra* should be one addressed to Varuṇa, and the *savanīya*-animal should be offered to the Maruts. In connection with the second day Soma-sacrifice, the first verse should be one which contains the word *ka*, and the *savanīya*-animal should be offered to Varuṇa. It is stated in the *TāṇḍBr* 17·13·10 that one should offer the *anūbandhya*-animal to Mitra-Varuṇa, erect the sacrificial post, pile up the *uttaravedi*, and tie up the animals to the sacrificial post. In this sacrifice, the sacrificer should give away hundred cows, by way of *dakṣiṇā*. After the

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7. *paridhau paśuṁ niyuñjanti, ulmuke barhiṣi vā*. While interpreting this *sūtra*, CALAND remarks "So das Pañc. br. Den Rest hat Āp. aus einer anderen Quelle. Wie dies praktisch ausfuhrbar ist, sehe ich nicht" (So the Panc. br.; the rest Ap. has taken from another source. I do not understand how this practice is feasible.) *Das Śrautasūtra des Āpsatamba*, Vol. IV, p. 322.

8. A kind of Soma-sacrifice in which there are six Soma-pressing days, and in which all the Pṛṣṭha-*sāmans* are chanted. Cf. *ĀśvŚS* 7.5.1–3; Vārttika on Pāṇini 4.2. .42.

9. This is, otherwise, called Munyayana as prescribed in *ŚāṅkhŚS* 3.11.7–10. This is regarded as one of the forms of the optional New-moon and Full-moon sacrifices. Cf. *Śrautakośa* Vol. I, English section, Part 1, p. 526.

10. This is a kind of Soma-sacrifice in which there are more than one Soma-pressing day (i. e. *sutyāha*). Cf. Vārttika on Pāṇini 4·2·43.

Avabhṛtha-rite, he should observe the vows as usual for four months. The *JBr* 2·231, also prescribes similar Soma-sacrifice. But it is, there, stated that, in the first day Soma-sacrifice, the first verse of the Bahiṣpavamāna-*stotra* should be one which contains the word *marut*, and the two *savanīya*-animals should be offered—one to Agni and the other to the Maruts. In connection with the second day Soma-sacrifice, the first verse should be one which contains the word *ka*, and the two *savanīya*-animals should be offered—one to Agni and the other to Varuṇa. There should be second *anūbandhya*-animal to be offered to Ka.

The *Ārṣeyakalpa* 4·1 mentions the different verses to be employed in different *Stotras*. According to the *Ārṣeyakalpa*, the first day Soma-sacrifice is concluded with the Agniṣṭoma-*stotra*, that is the twelth *Stotra*. The Bahiṣpavamāna-*stotra* should be chanted in the Trivṛt-*stomas* and the other *Stotras* in the Pañcadaśa-*stomas*. The second day Soma-sacrifice is the Ukthya[11]. In this sacrifice, the Bahiṣpavamāna-*stotra* should be chanted in the Trivṛt-*stomas*, the first Ājya-*stotra* in the Pañcadaśa-*stomas*, and the other *Stotras* in the Saptadaśa-*stomas*.

In connection with the animal-offerings in the Soma-sacrifices performed in the place of the *VaruṇaP* the *ĀpŚS* 22·8·9 and the *HS* 17·3 follow the *TāṇḍBr*. The *ĀpŚS* prescribes the Agniṣṭoma on the first day and the Ukthya on the second. It is, further, stated that one should optionally perform the two Agniṣṭomas or the two Ukthyas. The *HS* 17·3·31, also, prescribes the Agniṣṭoma and the Ukthya in the place of the *VaruṇaP*[12]. According to the *MānŚS* 9·3·8, there should be the Jyotir-Agniṣṭoma[13] on the first day and the Ukthya on the second day.

The *KātŚS* 22·7·6 and the *ĀśvŚS* 9·2·8, prescribe the Soma-sacrifices to be performed in place of the *VaruṇaP* as performed on the second and the third day of the Pṛṣṭhya-ṣaḍaha. The *ĀśvŚS*, further, prescribes that one should offer the principal oblations in the *VaruṇaP* together with the *savanīya*-oblations at the morning-pressing of the second day Soma-sacrifice. While dealing with the normal form of the Cāturmāsya sacrifices, the *ĀśvŚS* 2·17·18 prescribes the Animal-sacrifice to Indra-Agni, two months after the performance of the *VaruṇaP*. That Animal-sacrifice is regarded as a subordinate rite to that *Parvan*. Naturally, here the *ĀśvŚS* 9·2·12 prescribes the Agniṣṭoma in place of the Animal-sacrifice to Indra-Agni.

Following the *JBr*, the *BaudhŚS* mentions some details regarding the Soma-sacrifices consisting of two Soma-pressing days. According to *BaudhŚS* 17·56, the first Soma-sacrifice is the Ukthya in which all the fifteen

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11. In this sacrifice, after the twelve *Stotras* in the Agniṣṭoma, the three uktha-*stotras* are chanted.
12. The printed edition reads the *Sūtra* 17.3.31 as *Varuṇapraghāsānāṁ loke trirātrogniṣṭomaḥ*. This seems to be wrong. The correct reading should be *Varuṇapraghāsānāṁ loke dvirātrogniṣṭoma ukthyaḥ*. In the next *sūtra* the Trirātra is prescribed in the place of *SP*.
13. The Agniṣṭoma in which the *Stotras* are chanted in the Trivṛt-*stomas*, the Pañcadaśa-*stomas*, the Saptadaśa-*stomas* and Ekaviṁśa-*stomas*.

Stotras are to be chanted with the Pañcadaśa-*stomas*, and the second Soma-sacrifice is also the Ukthya in which all the fifteen *Stotras* are to be chanted with the Saptadaśa-*stomas*. It is said that the seven oblations in the *VaruṇaP* are offered together with the *savanīya*-oblations at the morning-pressing of the first Soma-sacrifice, and the remaining two, together with the *savanīya*-oblations at the morning-pressing of the second Soma-sacrifice. On the first day, one should offer *karambha*-pots on the fire set up on the Mārjālīya-*dhiṣṇya*. Following the *JBr*, the *ŚāṅkhŚS* 14·7, also prescribes the procedure of the Soma-sacrifices similar to the one prescribed in the *BaudhŚS*.

The Sākamedha-parvan : In connection with the *SP*, it is prescribed in the *TāṇḍBr* 17·13·12 that one should perform a Soma-sacrifice consisting of three days in the place of this *Parvan*, after four months from the performance of the *VaruṇaP*. On the first day, the first verse of the Bahiṣpavamāna-*stotra* should be one which contains the word *anīka*, and the *savanīya*-animal should be offered to Agni; on the second day, the verse should be one which is addressed to the Maruts, and the *savanīya*-animal should be offered to Indra-Agni; and on the third day, the first verse should be one which is addressed to Viśvakarman, and the eleven animals should be offered as the *savanīya*-animals. One should offer the *anūbandhya*-animal to Sūrya. He should erect the sacrificial post, pile up the *uttaravedi* and tie up the animals to the sacrificial post. The sacrificer should give away fifty cows by way of *dakṣiṇā*. The *JBr* 2·232–233 lays down the procedure of these Soma-sacrifices differently. According to the *JBr*, on the first day, the first verse of the Bahiṣpavamāna-*stotra* should be one which contains the word *anīka*, and the *savanīya*-animal should be offered to Agni; on the second day, the first verse should be one which contains the word *krīdin*, and the two *savanīya*-animals should be offered—one to Agni and the other to Indra-Agni; and on the third day, the first verse should be one which contains the word *viśvakarman*, and the two *savanīya*-animals should be offered—one to Agni and the other to Mahendra. Together with the normal *anūbandhya*-animal to Mitra-Varuna, another *anūbandhya*-animal should be offered to Viśvakarman.

The *Ārṣeyakalpa* 4·3–4 mentions the relevant verses on which the *sāmans* are chanted in the different *Stotras*. According to this *Sūtra*, the first Soma-sacrifice is the Agniṣṭoma in which the Bahiṣpavamāna-*stotra* is chanted in the Trivṛt-*stomas*, the first Ājya-*stotra* in the Pañcadaśa-*stomas*, the second Ajya-*stotra* in the Saptadaśa-*stomas*, and all the remaining *Stotras* in the Ekaviṁśa-*stomas*. The second Soma-sacrifice is the Ukthya in which the Bahiṣpavamāna-*stotra* is chanted in the Trivṛt-*stomas*, the first Ājya-*stotra* in the Pañcadaśa-*stomas*, the second Ājya-*stotra* in the Saptadaśa-*stomas*, the third Ājya-*stotra* in the Ekaviṁśa-*stomas*, and all the remaining *Stotras* in the Triṇava-*stomas* (i. e. consisting of twenty seven *sāmans*). The third Soma-sacrifice is the Atirātra[14] in which the Bahiṣpavamāna-*stotra* is chanted in

14. In this sacrifice there are twenty-nine *Stotras*, namely, the fifteen *Stotras* as in the Ukthya one Ṣoḍaśi-*stotra*, twelve Rātri (or Paryāya)-*stotras*, and one Sandhi-*stotra*.

the Trivṛt-*stomas*, the first Ājya-*stotra* in the Pañcadaśa-*stomas*, the second in the Saptadaśa-*stomas*, the third in the Ekaviṁśa-*stomas*, and the fourth in the Triṇava-*stomas*. The *Stotras* at the middle-pressing and the first two *Stotras* at the third-pressing should be chanted in the Trayastriṁśat-*stomas*. The three Ukthya-*stotras* and the Ṣoḍaśī-*stotra* should be chanted in the Ekaviṁśa-*stomas*, the Rātri-*stotras* in the Pañcadaśa-*stomas*, and the Sandhi-*stotra* in the Trivṛt-*stomas*.

Following the *TāṇḍBr*, the *ĀpŚS* 22·8·13 and the *HS* 17·3·32 prescribe the Soma-sacrifice consisting of three days to be performed in the place of the *SP*. It is, there, stated that, on the first (pressing) day (i. e. *sutyāha*), one should offer an oblation to *anīkavant* Agni together with the *savanīya*-oblations at the morning-pressing, and the oblation to the *sāntapana* Maruts together with those at the middle-pressing. After the *vasatīvarī* waters have been carried round, one should perform the Gṛhamedhīya-rite. On the second (pressing) day, one should offer the Pūrṇadarvya-oblation, after the recitation of the Prātaranuvāka has been commenced (by the Hotṛ). On this day, one should offer the oblations to the *krīḍin* Maruts together with the *savanīya*-oblations at the morning-pressing; the oblation to the *svatavant* Maruts[15] together with those at the middle-pressing; and the oblations in the Mahāhavis together with those at the third-pressing. After the Nārāśaṁsa-goblets have been placed in the third-pressing, one should perform the Pitṛyajña on the fire set up on the Mārjālīya-*dhiṣṇya*. Having performed the Tryambaka-rite, one should perform the Ādityeṣṭi.

According to *MānŚS* 9·3·8·21, after having performed the Udayanīyeṣṭi in connection with the third Soma-pressing day, one should perform the Pitṛyajña on the fire set up on the Mārjālīya-*dhiṣṇya*. For the Tryambaka-rite, one should take up a firebrand from that fire. Together with the Paśupuroḍāśa relating to the *anūbandhya*-animal to Sūrya, one should offer the cooked rice to Aditi. The *KātŚS* 22·7·8 and the *ĀśvŚS* 9·2·13 prescribe the Soma-sacrifices to be performed in the place of the *SP* as performed on the last three days of Pṛṣṭhya-ṣaḍaha. The *ĀśvŚS*, further, prescribes that, on the second Soma-pressing day, one should offer the oblations to the deities to whom the offerings are made on the first day in the normal form of the *SP*, together with the *savanīya*-oblations at the three consecutive pressings. On the third Soma-pressing day, as soon as the offerings of the Upāṁśu and the Antaryāma cups have been made, one should offer the Pūrṇadarvya-oblation. The oblation to the *krīḍin* Maruts should be offered together with the *savanīya*-oblations at the morning-pressing and the oblations in the Mahā-

15. While dealing with the normal form of the Cāturmāsya sacrifices, the *ĀpŚS* 8.11.22 prescribes the oblation either to the *krīḍin* Maruts or to the *svatavant* Maruts. But in the present context, the *ĀpŚS* 22.8.18 mentions these two oblations to be offered to the *krīḍin* Maruts and to the *svatavant* Maruts separately. Mahādeva on *HS* 17.3.33 states that the *svatavant* Maruts should be, here, regarded as a separate deity. Cf. *HS*, Vol. VI, ĀSS, Poona, p. 427.

havis together with those at the middle-pressing. In between the two offerings of clarified butter in connection with the cooked rice to Soma, there should be gone through the procedure of the Pitṛyajña towards the south of the Mārjālīya-*dhiṣṇya*.

Following the *JBr*, the *BaudhŚS* 17·57 prescribes the Soma-sacrifice consisting of three Soma-pressing days to be performed in the place of the *SP*. According to the *BaudhŚS*, there should be three Ukthya-sacrifices, and the *Stotras* to be chanted on the first day should be in the Ekaviṁśa-*stomas*; those on the second day should be in the Triṇava-*stomas*; and those on the third day should be in the Trayastriṁśat-*stomas*. The *ŚāṅkhŚS* 17·8, also, follows the *JBr* and prescribes the procedure of the Soma-sacrifices to be performed in the place of the *SP* accordingly. It is stated in the *ŚāṅkhŚS* 14·8·8 that one should, optionally, extend the Soma-sacrifices in the Pṛṣṭhya-ṣaḍaha to the Soma-sacrifices performed in the place of the first three *Parvans* of the Cāturmāsya sacrifices.

The Śunāsīrīya-parvan : The *TāṇḍBr* 17·13·15 prescribes that, after four months (from the performance of the Soma-sacrifice in the place of the *SP*) one should perform the Jyotiṣṭoma in the place of the *ŚP*. The *TāṇḍBr*, further, states that the first verse of the Bahiṣpavamāna-*stotra* should be one which contains the word *upa*; the *savanīya*-animal should be offered to Vāyu, and the *anūbandhya*-animal to Aśvins. In connection with the Soma-sacrifice to be performed in the place of the *ŚP*, the *JBr* 2·234 prescribes that this Soma-sacrifice should consist of the *Stotras* to be chanted in all the *Stomas*. The first verse of the Bahiṣpavamāna-*stotra* should be one which is addressed to Sūrya. Together with the normal *anūbandhya*-animal, one should offer another *anūbandhya*-animal to Sūrya.

The *ĀpŚS*, the *HŚS*, the *KātŚS*, and the *ĀśvŚS* follow the injunctions laid down in the *TāṇḍBr*. The *MānŚS* 9·3·8·28 prescribes the Trivṛt-Agniṣṭoma or Jyotir-Agniṣṭoma in the place of the *ŚP*[16]. According to *BaudhŚS* 17·58, one should offer a bull, as the *savanīya*-animal, to Indra together with the *savanīya*-animal to Agni. In this connection, the *ŚāṅkhŚS* 14. 9·2 states that one should offer the *savanīya*-animal to Śunāsīrau together with the normal *savanīya*-animal to Agni.

The Jyotirayanam : A peculiar kind of the Cāturmāsya sacrifices characterised by the Soma-sacrifices is prescribed in the *BaudhŚS*

16. The printed text of the *MānŚS* 9.3.8.28 reads : *śunāsīryasya loke trivṛdagniṣṭomo jyotiragniṣṭomaḥ*. In the Trivṛt-Agniṣṭoma all the twelve *Stotras* are to be chanted in the Trivṛt-*stomas* and, in the Jyotir-agniṣṭoma, the first *Stotra* is chanted in the Trivṛt-*stomas*, the second to the sixth in the Pañcadaśa-*stomas*, the seventh to the eleventh in the Saptadaśa-*stomas*, and the twelth in the Ekaviṁśa-*stomas*. Hence it would not be possible to perform these two sacrifices simultaneously. It is, therefore, necessary to add *vā* a the end of this *sūtra* to indicate an alternative.

17·59-60. It is called the Jyotirayanam, because the Jyotir-Agniṣṭoma is performed in the place of the *VP*, the Jyotir-Ukthya in the place of the *VaruṇaP*, the Jyotir-Atirātra in the place of the *SP*, and the Jyotir-Agniṣṭoma in the place of the *ŚP*. These Soma-sacrifices are, however, performed each after an interval of four months, as in the normal form of the Cāturmāsya sacrifices—In connection with the Soma-sacrifice to be performed in the place of *VaruṇaP*, it is stated that the two *savanīya*-animals are to be offered—one to the Maruts and the other to Varuṇa together with the normal *savanīya*-animal to Agni. One should offer the first seven oblations in this *Parvan* together with the *savanīya*-oblations at the morning-pressing and two remaining oblations, together with those of the middle-pressing. At the morning-pressing, one should offer *karambha*-pots on the fire set up on the Mārjālīya-*dhiṣṇya*. In connection with the Soma-sacrifice to be performed in the place of the *SP*, there should be three *savanīya*-animals to be offered to *anīkavant* Agni, to the *krīḍin* Maruts, and to Prajāpati respectively, together with the normal *savanīya*-animal to Agni. One should offer the oblation to *anīkavant* Agni together with the *savanīya*-oblations at the morning-pressing, the oblation to the *krīḍin* Maruts together with those at the middle-pressing, and the oblations to the *gṛhamedhin* Maruts and to the deities in the Mahāhavis together with those at the third-pressing. At the third-pressing one should perform the Pitṛyajña on the fire set up on the Mārjālīya-*dhiṣṇya*.

The Mahāyajña : Curiously enough the *BaudhŚS* 17·61-62 and the *ŚāṅkhŚS* 14·5·4-8 prescribe a peculiar type of the Cāturmāsya sacrifices characterised by the Soma-sacrifice. It is called the Mahāyajña, and this Soma-sacrifice is the Jyotir-Atirātra. It is stated in the *BaudhŚS* that one should offer the *savaniya*-animals to Viśve Devas, Maruts, Varuṇa, *anīkavant* Agni, and the *krīḍin* Maruts; a hornless goat (as the *savanīya*-animal) to Prajāpati, and bull to Indra together with the normal *savanīya*-animal to Agni. The *ŚāṅkhŚS*, however, states that the *savanīya*-animals should be offered to the principal deities in the four *Parvans* of the Cāturmāsya sacrifices. In this Soma-sacrifice, the oblations in the *VP* should be offered together with the *savanīya*-oblations at the morning-pressing, the oblations in the *VaruṇaP*, together with those at the middle-pressing, the oblations to the deities beginning with *anīkavant* Agni and to those in the Mahāhavis, together with those at the third-pressing, and the oblation to Aditi and the oblations in the *ŚP* together with the Paśupuroḍāśas in connection with the *anūbandhya*-animal. At the middle-pressing, the *karambha*-pots should be offered on the fire set up on the Mārjālīya-*dhiṣṇya* and at the third-pressing, the Pitṛyajña should be performed. Together with the normal *anūbandhya*-animal to Mitra-Varuṇa, one should offer the *anūbandhya*-animals to Dyāvāpṛthivī, Ka, Viśvakarman, and Sūrya. It is noteworthy that only the *BaudhŚS* and the *ŚāṅkhŚS* mention this type of the Cāturmāsya sacrifices characterised by the Soma-sacrifice, which has no *Brāhmaṇa*-authority.

2. The Cāturmāsya sacrifices -- characterised by the animal-offerings

In the performance of this type of the Cāturmāsya sacrifices, the procedure of the Animal-sacrifice and that of the normal form (*aiṣṭika*) of the Cāturmāsya sacrifices are to be adopted combinedly. The procedure of this type of the Cāturmāsya sacrifices has not been laid down in any of the *Brāhmaṇa*-text. In the section dealing with the Cāturmāsya sacrifices characterised by the Soma-sacrifices, the *TāṇḍBr* 17·13·15 mentions three types of the Cāturmāsya sacrifices. There it is said that, " by the (Cāturmāsya) sacrifices characterised by the *Iṣṭi*, the gods gained this world; by the sacrifices characterised by the animal-offerings, (they gained) the intermediate region; and by the sacrifices characterised by the Soma-sacrifices, (they gained) yonder world". Taking into account this reference to the Cāturmāsya sacrifices combined with the animal-offerings, the *ŚS* might have laid down the procedure of this kind of the Cāturmāsya sacrifices.

Another source of this type of the Cāturmāsya sacrifices may be pointed out. While referring to the various groups of the animals to be offered in the Aśvamedha-sacrifice, the *MS* 3·13·12-16 and the *VS* 24·14-19 mention the groups of the animals to be offered to the deities in the four *Parvans* of the Cāturmāsya sacrifices. In this connection, it is to be noted that the *MS* has not prescribed the animals for the deities in the Pitṛyajña, while the *VS* has prescribed those for the deities in the Pitṛyajña and also in the Tryambaka-rite. The *ŚatBr* 13·2·5·2, however, calls these groups of the animals as the Cāturmāsya-animals. While rendering this passage from the *ŚatBr*, EGGELING has remarked : " The reason why the name Cāturmāsya is applied to the victims here offered is that the deities for whose benefit they are immolated are the same, and follow the same order, as those to whom (the chief) oblations are made at the Seasonal sacrifices"[17]. Thus, it can be said that these references might be at the basis of the procedure of the Cāturmāsya sacrifices characterised by the animal-offerings

Following the injunctions, laid in the *TāṇḍBr*, in connection with the Soma-sacrifices to be performed in the place of the four *Parvans* of the Cāturmāsya sacrifices, the *MānŚS* 9·3·7 prescribes the animal-offerings in different *Parvans* of the Cāturmāsya sacrifices. It is stated in *MānŚS* 9·3·7·28 that one should offer the oblations to the principal deities in the four *Parvans*, together with Paśupuroḍāśas in connection with the respective animal-offerings. In the *VP*, the animal is to be offered to Viśve Devas. In connection with the *VaruṇaP* there should be two Animal-sacrifices—on the first day the animal is to be offered to Maruts and on the second it is to be offered to Varuṇa. In the first Animal-sacrifice, one should offer the

17. *SBE*, Vol. XLIV, p. 309 fn.

karambha-pots on the firebrands taken out towards the south, inside the enclosing-stick, before cleansing the fire. In connection with the *SP*, there should be three Animal-sacrifices. On the third day, one should perform the Pitṛyanjña and the Tryambaka-rite at the end of the procedure of the Animal sacrifice. It is stated in *MānŚS* 9·3·7·30 that one should offer oblations to *anīkavant* Agni and to the *sāntapana* Maruts together with the Paśupuroḍaśa in connection with the first animal-offering in the *SP*. At the relevant times he should perform the Gṛhamedhīya-rite and offer the Pūrṇadarvya-oblation. He should offer an oblation to the *krīḍin* Maruts together with the Paśupuroḍāśa in connection with the second animal-offering, and the oblations in the Mahāhavis together with that in connection with the third animal-offering.

The *KātŚS* 5·11·19-30 prescribes the Cāturmāsya sacrifices characterised by the animal-offerings. There, it is stated that, in connection with the *VP*, one should offer the animal to Viśve Devas; in connection with the *VaruṇaP* one should offer that to Varuṇa; in connection with the Mahāvis, one should offer that to Mahendra, and in connection with the *ŚP*, one should offer that to Śunāsīrau. The relevant oblations in these *Parvans* should be offered together with the Paśupuroḍāśas relating to the respective animal-offerings. The *KātŚS* 5·11·30, further, prescribes that one may optionally perform a separate Animal-sacrifice before or after the procedure of the normal form of the *Parvan*-sacrifices. It is to be noted that the *MānŚS* replaces seven animal-offerings in the Cāturmāsya sacrifices, while the *KātŚS* prescribes only four animal-offerings in the Cāturmāsya sacrifices.

The *ŚāṅkhŚS* 14·10 also prescribes the Cāturmāsya sacrifices characterised by the animal-offerings. It is said that, in the *VP*, one should offer the animal to Viśve Devas, in the *VaruṇaP* the two animals—one to Varuṇa and the other to the Maruts, in the *SP* that to Mahendra, and in the *ŚP* that to Śunāsīrau. The normal oblations in the respective *Parvans* should be offered together with the Paśupuroḍāśas in connection with the respective animal-offerings. It is stated in *ŚāṅkhŚS* 14·10·12–13 that the *Iṣṭis* and the Pitṛyajña are performed at their proper places in the *SP*.

As an alternative the *ŚāṅkhŚS* 14·10·14 prescribes another variety of this type of the Cāturmāsya sacrifices. According to this *sūtra*, one should offer the animal to each of the deities in all the four *Parvans*. The procedure of offering the Ekādaśinī-animals should be adopted in this type of the Cāturmāsya sacrifices. In connection with the *SP*, it is said that the animals should be offered to *anīkavant*-Agni, *sāntapana* Maruts, *gṛhamedhin* Maruts, *Krīḍin* Maruts, and Mitra together with the animal-offering in the Mahāvis.

Another variety of this type of the Cāturmāsya sacrifices is mentioned in the *ŚāṅkhŚS* 14·10·17–18. It is stated that one should first perform the Cāturmāsya sacrifices as usual and then the Animal-sacrifice to Indra-Agni. In all the three varieties referred to above, an interval of four months in between the two *Parvans* is understood.

A peculiar variety of the Cāturmāsya sacrifices characterised by the animal-offerings is prescribed in the *ŚāṅkhŚS* 14·10·19, in which the procedure of all the four *Parvans* and that of the animal-sacrifice has been gone through in one day. In this sacrifice the procedure of the Animal-sacrifice is regarded as the norm. Therefore, it is stated that the animal should be offered to Indra-Agni and all the principal oblations in the four *Parvans* should be offered together with the Paśupuroḍāśa. After the invocation of *Iḍā* (relating to the Paśupuroḍāśa and the other oblationas), one should perform the Pitṛyajña. After having performed the Tryambaka-rite, one should commence the procedure beginning with (the recitation of) the Manotā-hymn (*ṚV* 6·1) as in the normal Animal-sacrifice.

3. The Cāturmāsya sacrifices — extending over five years

The Cāturmāsya sacrifices extending over five years have been prescribed in the *BhārŚS*, the *ĀpŚS* the *HŚS*, and the *MānŚS*. As for the procedure of this type of the Cāturmāsya sacrifices, it is similar to that in the normal form of the Cāturmāsya sacrifices. The only peculiarity is that the Cāturmāsya sacrifices extending over one year have to be repeated five times. Therefore, in this connection, one has to take into account the position of the intercalary month occurring in the period of the five years. Similarly, it is suggested that there might be some relation of this type of the Cāturmāsya sacrifices with the astronomical cycle of five years, known a *Pañcasaṁvatsarātmaka yuga*. Here an attempt is made to study the reference to this type of the Cāturmāsya sacrifices and to understand the position of the intercalary month.

It seems that originally this type of the Cāturmāsya sacrifices has been referred to in the *MS* and the *KS*. According to the *MS* 1·10·8, " one should perform three series of the Cāturmāsya sacrifices, stop for a month after having completed the third series, and start with the fourth series. Again one should perform the two series, but in the last series, one should perform the third *Parvan* and stop for a month." Similar injunction is also laid down in the *KS* 36·3. From this, it is seen that there occur two intercalary months during the period of five years. On the basis of these references, the *ŚS* lay down the definite procedure of this type of the Cāturmāsya sacrifices.

In this connection, *MānŚS* 1·7·8·12-18 prescribes that one should perform the sacrifice to *vaiśvānara* Agni and Parjanya once. He should perform the four *Parvans* as usual in the first year. But he should perform the *ŚP* on the day preceding to the Full-moon day and commence the *VP* in the next series on the Full-moon day of Phālguna. In this manner, he should complete the three series, stop for a month, and commence the *VP* in the fourth series. After having completed the fourth series as usual, one

should perform the fifth series; but in this series he should perform the *SP*, stop for five months, and then perform the *ŚP*. Thus, it seems that there occur two intercalary months—one at the end of the first series and the other at the end of the fifth series. This fact is pointed by van GELDER who remarks : " Sūtras 16 and 18 give two leap months, as also *MS* 1·10·8, because five years do not contain sixty lunar months, but sixty two; *ĀpŚS* 8·22·10·11 stops, where *Mānava* gives the second leap month "[18].

The *BhārŚS* 8·25·8-9 and the *ĀpŚS* 8·22·9-10, however, prescribe that, after having commenced the performance of the Cāturmāsya sacrifices extending over five years on the Full-moon day of Phālguna, one should perform the three series of these sacrifices for three years and halt for a month. The *ĀpŚS*, further, states that one should again perform the two series for two years and stop. Therefore, it is to be understood here that only one intercalary month occurs during the period of five years, if one has commenced the performance on the Full-moon day of Phālguna. According to the *ĀpŚS* 8·22·11, if one has commenced the Cāturmāsya sacrifices on the Full-moon day of Caitra, he should perform two series, halt for a month (without performing any rite), perform three series, and stop. Here also only one intercalary month is seen occurring during the period of five years. According to the *HŚS* 5·20·10-12, on the other hand, one should commence the Cāturmāsya sacrifices on the Full-moon day of Phālguna, perform two series, and halt for a month. But after having commenced the Cāturmāsya sacrifices on the Full-moon day of Caitra, one should perform the three series as usual and halt for a month. Thus, it is to be noted that, according to the *BhārŚS*, the *ĀpŚS*, and the *HŚS*, only one intercalary month is counted during the period of five years.

In the present context one is reminded of the concept of the astronomical cycle of five years. However, before that is discussed, one may consider the reference in the Mahābhārata to the two intercalary months occuring during the period of five years. In the Virāṭaparvan a question about the period of incognito state of the Pāṇḍavas has been mooted. Here a statement is made about the two intercalary months occurring during the period of five yeas (Virāṭaparvan 47·3–4). Thus, five intercalary months have been taken into account in the period of thirteen years. The reference to the astronomical cycle of the five years is clearly found first in the *Vedāṅgajyotiṣa*. But the different names given to the respective years can be found in the Vedic texts. While dealing with certain rites in the Cāturmāsya sacrifices, the *TBr* 1·4·10 refers to the four names such as : Saṁvatsara, Parivatsara, Idāvatsara, and Anuvatsara. The names of the years constituting the astronomical cycle of five years are mentioned in many books on Astronomy. These names are — Saṁvatsara, Parivatsara, Idāvatsara, Anuvatsara, and Idvatsara. In this connection it is inferred that the way of counting the

18. van GELDER, *The Mānava Śrautasūtra*, Śatapiṭaka series, Vol. 27, New Delhi, 1943; p. 52 fn.

cycle of five years might have existed in Vedic times.[19] According to the *Vedāṅgajyotiṣa*, after every thirty months, there should be one intercalary month[20]. Naturally, in the period of five years, there should be two intercalary months, and, therefore, the cycle of five years should consist of sixty two months.

Without going into the details of astronomical data, it may be here concluded that there is some relation of this type of the Cāturmāsya sacrifices with the cycle of five years[21]. Hence it can be stated that one should commence the procedure of this type of the Cāturmāsya sacrifices co-inciding with the commencement of the cycle of five years.

4. The Cāturmāsya sacrifices— extending over fifteen years

The Cāturmāsya sacrifices extending over fifteen years have been prescribed only in the *ĀpŚS* 8·22·12-13 and the *HŚS* 5·20·13. After having prescribed the procedure of the Cāturmāsya sacrifices extending over five years, the *ĀpŚS* mentions this type of the Cāturmāsya sacrifices. According to the *ĀpŚS*, one should repeat the previous type of these sacrifices twice and thus complete the fifteen years. It is, further, stated that one should repeat the Cāturmāsya sacrifices extending over five years thrice or even unlimited times. There is nothing peculiar in the procedure of this type of the Cāturmāsya sacrifices. One is required simply to repeat the procedure of the normal form of the Cāturmāsya sacrifices for fifteen times. As this type is based on the Cāturmāsya sacrifices extending over five years, one should take into consideration the occurence of the intercalary months, and commence the performance co-inciding with the beginning of the cycle of five years.

5. The Cāturmāsya sacrifices — as taught by Kāmalāyins

Normally the different *Parvans* of the Cāturmāsya sacrifices are performed, with an interval of four months between two *Parvans*. But a peculiar form of the Cāturmāsya sacrifices is mentioned in the *MānŚS* 8·17·1-6. It is said that, according to Kāmalāyins, one may perform the *VP* in the spring and again in the summer; the *VaruṇaP* in the rainy season and again in the autumn; and the *SP* in the winter and again in the cold season. On the next day or on the same day (on which the *SP* is performed), one may perform the *ŚP*.

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19. S. B. Dixit, *Bhāratīya Jyotiṣaśāstrācā Itihāsa*, Poona, 1931, p. 27.

20. *ibid*, p. 31.

1. V. V. Bhide, 'The Vedic concept of Yuga consisting of five years,' *VIJ*, Vol. VIII, 1970 Hoshiarpur, pp. 75-81.

A cycle of the Cāturmāsya sacrifices is thus completed within a period of one year; but the three *Parvans* are performed twice. Here these *Parvans* are performed in relation to the seasons but there is no interval of four months between the two *Parvans*.

6. The Cāturmāsya sacrifices—called Pariplava

Another peculiar variety of the Cāturmāsya sacrifices is mentioned in the *MānŚS* 8·17·7; in which all the principal oblations are offered one after another on consecutive days. These are called the *Pariplava* Cāturmāsya sacrifices. There are eight principal oblations in the *VP* and these oblations are offered one by one on eight consecutive days. That is, the procedure of the *VP* is repeated eight times. Similarly, the *VaruṇaP* is performed on nine consecutive days, the *SP* on thirteen consecutive days, and the *ŚP* on eight consecutive days. It is, thus, seen that these Cāturmāsya sacrifices were spread over the long period of thirty eight days, ignoring the seasons and the intervals of four months between the two *Parvans*. This is a somewhat artificial procedure of the Cāturmāsya sacrifices based on the injunctions about the offerings of various animals in the Aśvamedha-sacrifice as prescribed in the *MS* 3·13·12-16. It is stated that a group of eleven animals is to be offered to each of the principal deities in all the *Parvans* of the Cāturmāsya sacrifices. But in that connection, the animal-offerings to the deities in the Pitṛyajña and in the Tryambaka-rite are not prescribed. Hence one should, here, take it that the *SP* has to be performed on thirteen days, in which on the last day the Pitṛyajña and the Tryambaka-rite are to be performed.

7. The Cāturmāsya sacrifices—extending over fifteen days

The Cāturmāsya sacrifices extending over a period of fifteen days are prescribed only in *BhārPS* 217. It is, there, stated that one should perform the *Iṣṭi* for *vaiśvānara* Agni and Parjanya on the first day and the *VP* on the second day. Suspending the sacrificial procedure for the next three days, he should perform the *VaruṇaP* on the sixth day. Suspending the sacrificial procedure for another three days, he should perform the *SP* on the tenth and the eleventh days. He should again suspend the sacrificial procedure for the next two days and perform the *ŚP* on the fourteenth day. He should, then, perform an Animal-sacrifice on the fifteenth day. The main procedure of this type of the Cāturmāsya sacrifices is similar to that in the normal form of the Cāturmāsya sacrifices. However, why an animal-offering should have been included in this type of the Cāturmāsya sacrifices is not clear. The source of this type of the Cāturmāsya sacrifices cannot be traced to any Vedic text.

8. The Cāturmāsya sacrifices—extending over twelve days

The procedure of the Cāturmāsya sacrifices extending over twelve days has been prescribed in the *BaudhŚS* and the *BhārPS*. While prescribing the procedure of the Cāturmāsya sacrifices, the *BaudhŚS* 5·1 states that one should commence the procedure on any auspicious day in the bright half of the month, during the northern course of the sun. The *BhārPS* 106, also, states that one should perform all the *Parvans* of the Cāturmāsya sacrifices collectively during the northern course of the sun, in the bright half of the month. It is stated in the *BaudhŚS* 25·1 that, after having performed the *VP*, one should perform the *VaruṇaP* on the fourth day, the *SP* on the eighth and the ninth day, and the *ŚP* on the twelfth day[22].

According to the *BhārPS* 218, one, who is desirous of performing the Cāturmāsya sacrifices within a period of twelve days, should perform the *Iṭṣi* for *vaiśvānara* Agni and Parjanya on the first day and the *VP* on the second. Suspending the sacrificial procedure for the next two days, he should perform the *VaruṇaP* on the fifth day. Suspending the sacrificial procedure for the next two days, he should perform the *SP* on the eighth and the ninth days. He should again suspend the sacrificial procedure for the next two days and perform the *ŚP* on the twelfth day. It is further said that one should perform the Animal-sacrifice on the thirteenth day. Why an animal-offering is attached to this type of the Cāturmāsya sacrifices is not clear. The twelve nights are, here, considered to be an image of the year, and this type of the Cāturmāsya sacrifices is, therefore, identified with the normal form of the Cāturmāsya sacrifices performed within one year.

9. The Cāturmāsya sacrifices—performed on consecutive days

It is stated that one should perform all the *Parvans* of the Cāturmāsya sacrifices serially. This type is called *samasta* Cāturmāsya sacrifices in the *MānŚS* 8·17·10. After having performed the *VP*, one should perform the *VaruṇaP* on the next day. Again, on the day next to it, one should commence the procedure of the *SP* and perform it for two days. The *ŚP* should be performed on the next day or on the same day (i. e. on the day on which the *SP* is perfomed). It is, further, said in the *MānŚS* 8·17·11–13 that, this sacrifice is followed by an *Iṣṭi*, an Animal-sacrifice, or a Soma-sacrifice.

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22. *dvādaśāhe'pi cāturmāsyair yajeta.* (The Cāturmāsya sacrifices should be performed during the period of twelve days.) According to the commentary, *subodhinī*, the Cāturmāsya sacrifices are to be performed in the course of twelve days. It has nothing to do with the Dvādaśāha Soma-sacrifices. The word *dvādaśāha*, in the *sūtra* is wrongly interpreted in the *Śrautakośa*, Vol. 1, English section, Part II, p. 653. See also *Śrautakośa*, Vol. I, Sanskrit section, p. 538. A manuscript of the *subodhinī*, which is deposited in BISM, Poona, No. 36. 56, is used for the present purpose.

A similar variety of the Cāturmāsya sacrifices has been prescribed also in the *Kāṭhaka Śrautasūtra*[23]. There, it is stated that, on the eleventh day of the bright half of Phālguna, one should perform the *Iṣṭi* for *vaiśvānara* Agni and Parjanya, and then immediately perform the *VP*. On the twelfth day, he should perform the *VaruṇaP*, and, on the next two days (i. e. on the thirteenth and the fourteenth days), the *SP*. On the Full-moon day, he should perform the *ŚP*. In this way all the *Parvans* are to be performed serially within a period of five consecutive days. In this connection, the *BaudhŚS* has used the word *yathāprayoga*. It is stated in the *BaudhŚS* 21·1 that, " according to Bodhāyana, the Cāturmāsya sacrifices are to be performed throughout one's life, while according to Śāliki, they are to be performed only for a year, and, according to Aupamanyava, they are to be performed on consecutive days (*yathāprayoga*)". Commenting on this Sūtra, Bhavasvāmin, the well-known commentator of the *BaudhŚS*, interprets the word *yathāprayoga* to imply that the procedure of the Cāturmāsya sacrifices should be extended over as many days as are required. Similar explanation is given also in the commentary, *subodhinī*. But it is found that the term *yathāprayoga* is not properly interpreted in the *Śrautakośa*[24]. This variety of the Cāturmāsya sacrifices has been followed by all the Prayogakāras of the different *Sūtra*-texts, using the term *yathāprayogapakṣa*.

10. The Cāturmāsya sacrifices—extending over two days

The *samasta* Cāturmāsya sacrifices are prescribed in the *MānŚS* 8·17·10–13 . But to shorten the procedure of the Cāturmāsya sacrifices, a peculiar procedure has been stated, as an alternative, in the *MānŚS* 8·17·14–16. There, it is said that, one should perform the *VP* and the *VaruṇaP* on two consecutive days, and finish the remaining procedure of the Cāturmāsya sacrifices on the same day, by performing an *Iṣṭi*. This *Iṣṭi* should consist of twenty oblations[25] beginning with those for *vaiśvānara* Agni and Parjanya, excluding the Tryambaka-rite and the *saṁcara*-oblations[26]. After the conclusion of this *Iṣṭi*, the Avabhṛtha-rite relating to the *VaruṇaP* should be performed. The Pitṛyajña, forming a part of the *SP*, should be regarded as a part of this *Iṣṭi*. This is a kind of *samasta* Cāturmāsya sacrifices, performed within a period of two days only. This variety has not been mentioned in any other *ŚS*.

23. The text of this *Śrautasūtra* has been published in *The Journal of Vedic Studies*, Vol. II, 1935.
24. *Śrautakośa*, Vol. I, English section, Part II, p. 652.
25. It is very difficult to enumerate the twenty oblations. Cf. *Śrautakośa*, Vol. I, English section, Part II, p. 1156 fn.
26. van Gelder translates the expression *tryambakapunaruktavarjam* as " The Tryambaka-oblation is not repeated (i.e. cancelled)." See: *The Mānava Śrautasūtra* (tr.), Śatapitaka Series, Vol. 27, New Delhi, 1963; p. 244. This is not the correct translation. The correct translation would be : " Excluding the Tryambaka-rite and the repeated (i.e. *Saṁcara*) oblations ".

11. The Cāturmāsya sacrifices—performed on one day

The procedure of the Cāturmāsya sacrifices performed on one day has been mentioned in the *MānŚS* and the *ŚāṅkhŚS*. From some *Prayogas*, it becomes known that the procedure of this type of the Cāturmāsya sacrifices has also been prescribed in the *Kaṭha Sūtra*. But this *Sūtra*-text is not now available.

A peculiar variety of the Cāturmāsya sacrifices performed on one day is mentioned in the *MānŚS* 8·17·8–9. There, it is said that, after having performed the Agnihotra in the morning, one should perform the *VP* in the forenoon, then the *VaruṇaP* at noon, and the *SP* in the afternoon. On the next day or on the same day he should perform the *ŚP*. Here it is noteworthy that the procedure of the different *Parvans* is to be gone through serially.

The Cāturmāsya sacrifices can be performed on one day, in such a way that the procedure of all the *Parvans* is combined with one *Iṣṭi*. This type of the Cāturmāsya sacrifices has been referred to by the *ŚāṅkhŚS* 14·10·19–21, while dealing with the Cāturmāsya sacrifices characterised by the animal-offerings. It is, there, said that, one should go through the procedure of all the *Parvans* combined with one *Iṣṭi*. After the invocation of *Iḍā*, one should perform the Pitṛyajña, and the Tryambaka-rite, and then finish the rites beginning with the Anūyāja-offerings.

As indicated by the *ŚāṅkhŚS*, the Prayogakāras have composed the *Prayogas* of this type of the Cāturmāsya sacrifices. It must be remembered here that the different Prayogakāras have composed the *Prayogas* for the followers of different *ŚS*. These *Prayogas* are available in manuscript form. In the present context, some *Prayogas* of the Cāturmāsya sacrifices performed on one day have been consulted.

A *Prayoga* of this type of the Cāturmāsya sacrifices begins with the benedictory verse, in which the author has mentioned his name as Raghunātha. He refers to the *Kaṭha Sūtra* as an authority[27].

Another *Prayoga*, clearly, states that this type of the Cāturmāsya sacrifices has been prescribed in the *ŚāṅkhŚS* together with those characterised by the animal-offerings[28].

A *Prayoga* of the Cāturmāsya sacrifices, according to the *BaudhŚS* has been consulted, in which, at the end, the author mentions his name and his authorities[29].

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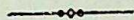
27. A manuscript deposited in BISM, Poona; No. 37.400.
28. A manuscript, deposited in BISM, No. 36.103.
29. A manuscript, deposited in Vaidika Saṁśodhana Maṇḍala, Poona, Bapatshastri Collection, No. 107.

Another *Prayoga* of this type of the Cāturmāsya sacrifices for the followers of the *HŚS* has been consulted[30].

A *Prayoga* of this type of the Cāturmāsya sacrifices for the followers of the *HŚS* has been noted in the Descriptive Catalogue of Manuscripts at the Oriental Institute Baroda, Vol. II, 1952, pp. 176–177. From the colophon it becomes clear that the author's name is Nīlakaṇ ha.

Many of these *Prayogas*, also, give the *hautra* relating to the Cāturmāsya sacrifices performed on one day. In all the *Prayogas*, consulted here, it is found that the procedure of all the four *Parvans* of the Cāturmāsya sacrifices is combined with one *Iṣṭi*. It is, also, seen that the procedure of the *VaruṇaP* is to be regarded as the norm. The *karambha*-pots are offered before the principal-offerings. After the invocation of *Iḍā*, one should perform the Pitṛyajña and the Tryambaka-rite, and finish the remaining rites beginning with the Anūyā a-offerings.

30. A manuscript, deposited in Vaidika Saṁśodhana Maṇḍala, Poona, Bapatshastri Collection, No. 108.

CHAPTER–6

THE ŚUNĀSĪRĪYA - PARVAN

1. The position of the ŚP as indicated in the Vedic texts

The *ŚP* is the fourth *Parvan* of the Cāturmāsya sacrifices. As regards its place in the Cāturmāsya sacrifices, there are various kinds of references in Vedic texts. Hence it is necessary to understand clearly the exact intention of the Vedic texts in this connection.

In the *TS* and the *TBr* the procedure of the Cāturmāsya sacrifices is dealt with together with that of the Rājasūya. The *TS* 1·8·2 prescribes the *VP*, 1·8·3 prescribes the *VaruṇaP* and 1·8·4–6 prescribes the *SP*. But the *ŚP* is not prescribed in a separate *anuvāka*; it is, however, mentioned along with the other sacrifices in the Rājasūya in 1·8·7. Similarly it is seen that *TBr* 1·6·2–3 deals with the *VP*, 1·6·4–5 deals with the *VaruṇaP*, and 1·6·6–10 deals with the *SP*. Here the chapter 6 ends, and the *ŚP* is dealth with at the beginning of the seventh chapter (i.e. 1·7·1) together with other sacrifices in the Rājasūya. Thus, it is clear that the *ŚP* was regarded by these texts as a constituent part of the Rājasūya, and therefore, the injunctions regarding the *ŚP* are combined with those relating to the other sacrifices in the Rājasūya. It may be inferred from this that the *ŚP* is not to be included in the Cāturmāsya sacrifices performed separately.

As for the inclusion of this *Parvan* in the Cāturmāsya sacrifices, the references in the *MS* and the *KS* are ambiguous. The Cāturmāsya sacrifices are prescribed in the *MS* in a separate chapter (1·10), and they are simply referred to in the Rājasūya. While laying down the deities and the oblations in connection with the different *Parvans*, the *MS* 1·10·1 mentions those in connection with the *ŚP*. But it is strange that the deities and the oblations in the *ŚP* are mentioned prior to those in the Pitṛyajña. Again in the *Brāhmaṇa*-portion, of the *MS* the procedure of the *ŚP* has not been prescribed in the *MS* 1·10. It is however, laid down in the section dealing with the Rājasūya in the *MS* 4·3·3. In the chapter, where deities and oblations in the various sacrifices in the Rājasūya are prescribed, only the *dakṣiṇā* in connection with the *ŚP* has been mentioned in the *MS* 2·6·2. Thus, it may be presumed that, according to the *MS*, the *ŚP* is not to be included in the Cāturmāsya sacrifices performed separately, because only the three-fold nature of the Cāturmāsya sacrifices has been indicated in the *MS* 1·10·7. The *KS* does not mention the *ŚP* in connection with the Cāturmāsya sacrifices prescribed in separate chapters (Cf. 9·4–7; 36·1–14). The deities, the oblations, and the *dakṣiṇās*

relating to this *Parvan* are, however, mentioned together with the other sacrifices in the Rājasūya (Cf. 15·2). The *Brāhmaṇa*-portion relating to the *ŚP* is not found in the *KS*.

It is, again, interesting to note that the *MS* 4·10·3–6 and the *KS* 21·13–14 prescribe the Yājyās and the Puronuvākyās relating to the four *Parvans* of the Cāturmāsya sacrifices. But it is seen that the relevant chapters from the *MS* and the *KS* are artificially arranged. The *TS* prescribes the Yājyās and the Puronuvākyās relating to the first three *Parvans* only. However, Yājyā and the Puronuvākyā relating to the offering to *śunāsīra* Indra have been prescribed in the *TBr* 2·5·8·3.

The *ŚatBr* 2·6·3 prescribes the entire procedure of the *ŚP* together with other *Parvans* of the Cāturmāsya sacrifices dealt with in separate chapters. Thus, it is clear that the *ŚP* is also a constituent part of the Cāturmāsya sacrifices performed separately. In connection with the Rājasūya, the *ŚatBr* 5·2·3–4 simply refers to the four *Parvans* of the Cāturmāsya sacrifices.

The *ŚāṅkhBr* 5·1–10 and the *GBr* 2·1·19–26 deal with the Cāturmāsya sacrifices in which the *ŚP* is also included. According to *TāṇḍBr* 17·13 and *JBr* 2·234, the *ŚP* is a constituent part of the Cārturmāsya sacrifices performed together with the Soma-sacrifices. Thus, it may be concluded that, according to some older texts like the *TS*, the *MS*, and the *KS*, the *ŚP* is included only in the Cāturmāsya sacrifices performed in the Rājasūya. But following the other texts, all the *ŚS* mention the procedure of the *ŚP* together with the other *Parvans* of the Cāturmāsya sacrifices. These *ŚS* prescribe the Cāturmāsya sacrifices in separate chapters and include them among the seven *Havis*-sacrifies.

2. The position of ŚP in the Rājasūya

As has been pointed out above, most of the earlier Vedic texts agree that the *ŚP* is to be included in the Cāturmāsya sacrifices performed in the Rājaśūya. While laying down the procedure of the Rājasūya, the *ŚS* simply refer to the Cāturmāsya sacrifices consisting of four *Parvans*. While laying down the procedure of the Cāturmāsya sacrifices, the *ŚS* mention different times for the performance of the *ŚP*. It is stated in the chapters dealing with the Rājasūya that, the *ŚP* should be performed after an interval of four months after the performance of the *SP*. Thus, it is seen that the *ŚP* was regarded as a part of the Cāturmāsya sacrifices performed in the Rājasūya. But according to HEESTERMAN, the *ŚP* is not included in the Cāturmāsya sacrifices performed in the Rājasūya, it is, however, an independent sacrifice directly connected with the Rājasūya. He remarks : " As a fourth sacrifice the Śunāsīrīya can be added, though it seems that it was originally independent of the Cāturmāsyas". He, further, states that, " the Śunāsīrīya is part of the Rājasūya in its own right and should not be performed as part of the Cāturmāsyas immediately after the Sākamedha sacrifice". To support this

assumption he quotes, as an authority, the *ĀpŚS* 18·9·5 and comments upon as follows : " Perhaps this explains what Āp means when exempting the Śunāsīrīya from the Cāturmāsya in the Rājasūya"[1].

The Vedic texts including the *ŚS* mention the Cāturmāsya sacrifices consisting of four *Parvans* in connection with the Rājasūya. Thus, the *ŚP* is primarily connected with the Cāturmāsya sacrifices and secondarily with the Rājasūya. It seems that HEESTERMAN has not properly understood the text of the *ĀpŚS* 18·9·5 *na śunāsīrīyaṃ pratisamasyati*. CALAND has rightly translated this *sūtra* as " Er fügt das Śunāsīrīya tertialopfer nicht bei"[2]. He has also, tried to explain this *sūtra* in the foot-note, where he has quoted a commentary by Tālavṛntanivāsin on the the *ĀpŚS*, the reading of which is very corrupt. CALAND remarks : " Diese Vorschrift besagt, wie es scheint, dass das Śunāsīrīya gerade ein Jahr nach dem Anfange der Cāturmāsyas stattfinden soll; am Phālgunavollmond" [3].

The *HŚS* 13·3·28 follows the *ĀpŚS* verbatim. Accordingly, the commentary, *Candrikā*, on the *HŚS* is helpful to understand the meaning of the commentary of Talvṛntanīvāsin on the *ĀpŚS* which has been quoted by CALAND. According to *Candrikā* on the *HŚS* there should not be the alternatives, prescribed in connection with the time for performing the *ŚP*, beginning with the twelve days and ending with the month. But here is a rule that the *ŚP* should be performed after an interval of four months after the performance of the previous *Parvan* (i. e. the *SP*)[4]. It may, therefore, be assumed that the *ŚP* is to be performed on the coming Full-moon day of the Phālguna, i. e., four months after the performance of the previous *Parvan* and then the other sacrifice should be commenced on the next day.

It is thus clear that the Çāturmāsya sacrifices performed in the Rājasūya are concluded with the performance of the *ŚP*. In this connection KEITH remarks : " With the 15th of the month (Phālguna) commence the observances for a year of the four-month offerings, these offerings cease with the Śunāsīrīya offering on the 1st Phālguna of the following year, and on that day and the next two days offerings are made to the deities of the quarters, and others"[5]. This would suggest that the *ŚP* is related first to the Cāturmāsya sacrifices and then to the Rājasūya. However, in the introduction to the *TS*, KEITH has put forth a different view about the inclusion of the *ŚP* in the Cāturmāsya sacrifices. There, he remarks : " To these offerings is attached, curiously enough, another, the *Śunāsīrīya*. It is connected in the

1. HEESTERMAN, *The Ancient Indian Royal Consecration*; Netherlands, 1957; p. 27.
2. *Das Śrautasūtra des Āpastamba;* Amsterdam, 1928, Vol. III, p. 127. English rendering of the above sentence is: " One does not join the *Śunāsīrīya-parvan* with the (third *Parvan*)"
3. *ibid*. English rendering is as, follows : " This injunction means, as it looks, that the *Śunāsīrīya* should take place directly after a year from the beginning of the Cāturmāsya on the Full-moon day of Phālguna."
4. *HS*, Vol. V, ĀSS No. 53, p. 159.
5. KEITH, *The Religion and Philosophy of the Veda and Upanishads*, London, 1925, p. 341.

Kauṣītakī Br. with the thirteenth month, but it clearly has nothing whatever to do with it" [6]. As the procedure of the *ŚP* has not been prescribed in all the Vedic texts together with that of the other three *Parvans* of the Cāturmāsya sacrifices, scholars are hesitant to include this *Parnan* in the Cāturmāsya sacrifices. In the *MS* and in the *KS* the procedure of this *Parvan* has not been mentioned in connection with the Cāturmāsya sacrifices, but it is prescribed in the chapter dealing with the Rājasūya. Even there, it is not clear whether the *ŚP* is included in the Cāturmāsya sacrifices or not. This ambiguity has been pointed out by Tsuji who remarks : " Both *Śrautasūtras* (i. e. Mān and Vāraha) do not mention it in connection with the rājasūya, but Cf. *MS* IV. 3·3. The vidhi-elements are scanty and fragmentary" [7].

In view of what has been said so far, it would be proper to conclude that the *ŚP* is primarily related to the Cāturmāsya sacrifices and secondarily, through these sacrifices, to the Rājasūya.

3. The proper time for the performance of the ŚP

It is explicitly directed in the *ŚāṅkhBr* 5·1 and in the *GBr* 2·1·19 that, one should commence the performance of the Cāturmāsya sacrifices on the Full-moon day of Phālguna. This day is regarded as the initial day of the year in the Vedic texts (e. g. *TBr* 1·1·2·13). Thus, it is stated that the *VP* is performed on the Full-moon day of Phālguna. It is also noted in the Vedic texts that there should be an interval of four months between the two *Parvans*. In this connection *ŚatBr* 2.5·2·3 states that the *VaruṇaP* should be performed four months after the performance of the *VP* and the *SP* should be performed four months after the performance of the *VaruṇaP*. About the time for performing the different *Parvans*, the *ŚāṅkhBr* 5·1 and the *GBr* 2·1·19 state that they should be performed at the joints of the seasons, because diseases occur at the joints of the seasons.

No definite time has been prescribed in connection with the *ŚP*. The *ŚatBr* 2·6·3·10, however, states that, by offering the three *Parvans* in the three periods of the year, one indeed obtains the whole of the year; hence one may perform the *ŚP* at any time after the performance of the *SP*. On the basis of this injunction, the *ŚS* introduce the various times for performing the *ŚP*. But the *ŚatBr* 2·6·3·13 further clearly states that one, who wants to commence the performance of the Cāturmāsya sacrifices again, should perform the *ŚP* on the day preceding the Full-moon day of Phālguna and commence the *VP* on the Full-moon day.

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6. *The Veda of the Black yajus School entitled Taittirīya Saṁhitā*; Part I, Cambridge, 1914, introduction p. CV.
7. N. Tsuji, " Notes on the Rājasūya-section of the Mānava-Śrautasūtra ", published in " Memoirs of the Research Department of the Toyo Bunko "; Tokyo, No. 23; 1964; p. 7–8.

In connection with the shaving off of the hair on the head of the sacrificer at the end of the *ŚP*, the *TBr* 1·5 prescribes a formula in which the different periods of time have been referred to. There, it is said that the Creator created one month for the sake of the creatures. This month may be extra (i. e. intercalary) month and thus, it is related to the *ŚP*. On this Sāyaṇa comments that, with the magical power of this *mantra*, the months, the half months, the seasons, and the years should proceed to do their respective functions. Thus, this formula suggests indirectly the different times for the performance of the *ŚP*.

The *BaudhŚS* 5·18 which is regarded as the oldest among the *ŚS*, prescribes that one should perform the *ŚP* four months after the performance of the *SP* and does not mention any other alternative times. The other *ŚS* like the *BhārŚS* (8·24·1), the *ĀpŚS* (8·20·1), and the *HŚS* (5·17·1) mention the different times for the performance of the *ŚP*. According to these texts, the interval between the *Sākamedha* and the *Śunāsīrīya-parvans* should be of one or two or three or four days, or of half month, or of a month, or of a season (i. e. two months), or of four months. Similar injunctions are found also in other *Sūtra*-texts[8].

The question may be asked : Why have these different times been mentioned ? In respect of the exact time for the performance of this *Parvan*, the *Brāhmaṇa*-texts, like the *ŚatBr* and the *TBr*, have not stated any definite time. Thus, the *ŚS* themselves seem to have initiated the practice of different times for the performance of the *ŚP*. Secondly, the different observances are to be followed by the sacrificer during the intervals between the two *Parvans* of the Cāturmāsya sacrifices. According to the *BhārŚS* 8·4·14 and the *HŚS* 6·8, the sacrificer should observe the various vows for a period of four months. Thus, it can be inferred that the observances are to be followed before the performance of the *ŚP* also, only when it will be performed four months after the performance of the *SP*. Again it is said in the *Brāhmaṇa*-texts that the fruit relating to the twelve months is obtained by means of the offerings in the three *Parvans* of the Cāturmāsya sacrifices and thus, it is not necessary to lay down any fixed time for the performance of the fourth *Parvan*. Hence there are several alternatives about the time. Only when one wants to continue the performance of the Cāturmāsya sacrifices again for the next year, he should perform the *ŚP* four months after the performance of the previous *Parvan*. Similarly, in the Rājasūya also there should be an interval of four months.

4. The relation of the ŚP to agriculture

It is said that the Cāturmāsya sacrifices should be commenced on the Full-moon day of Phālguna, which is regarded as the initial day of the year. A peculiarity of the Cāturmāsya sacrifices is that the deities, to whom the

8. *MānŚS* I.7.8.1; *VārāhaŚS* I.7.5; *KātŚS* 5·11. 1–2; and *Āś* 0.7.

different oblations are offered in various *Parvans*, are appropriately connected with the time, when a particular *Parvan* is being performed. The principal deity of the *VP* is Viśve Devas which is related to the first crop of the year. This deity is said to be the bestower of agricultural wealth. The *VaruṇaP* is performed in the rainy season. The principal deity of this *Parvan* is Varuṇa, who is regarded as the presiding deity of waters. The *SP* is performed in the autumn, which is the season when all the agricultural activities have practically come to an end. Indra is considered to be the principal deity of this *Parvan*. It is mentioned that Indra personally attends the sacrifice to accept his share offered in the Pūrṇadarvya-offering in the *SP*.

The *ŚP* is not directly related to any fixed season. But from the references to this *Parvan*, found in the Vedic texts, it may be inferred that this *Parvan* also is related to the harvest, when the crops are ready. Naturally, this *Parvan* also should be performed in the autumn, as is the case with the *SP*. It is, therefore mentioned in the *ŚatBr* 2·6·3 that one may perform the *ŚP* at any time. The *ŚS* also prescribe different times for performing this *Parvan*. The *ŚP* is connected with the agricultural wealth, as the principal deities are related to the rains. Thus, in the *TBr* 1·7·1 the principal deity of this *Parvan*, namely, *śunāsīra* Indra is identified with the year, which bestows food upon the sacrificer. The other two deities, namely, Vāyu and Sūrya, are also connected with the rain, which is absolutely necessary for securing aboundant agricultural produce.

Taking into consideration the nature of these deities in the *ŚP*, some scholars state that this *Parvan* is a separate rite. In the introduction to his work on Rājasūya, Heesterman says : " Obviously the *Śunāsīrīya*-iṣṭi was originally a rite connected with ploughing and fertility, but it has in Śrauta-ritural been abstracted into an iṣṭi, while the ploughing itself was translated into the ritual symbol of giving of a plough with twelve oxen as a gift to the officiating priests"[9]. Similar conclusion has been drawn by Oldenberg[10]. But one must clearly understand that the *ŚP* is a constituent part of the Cāturmāsya sacrifices. Keith also relates this *Parvan* to ploughing and remarks : " The festival is followed by an offering to Śunāsīriya, which is evidently an agricultural rite for ploughing, addressed to two parts of deities of the plough "[11].

It is very interesting to note that the Vedic texts mention the *dakṣiṇā* only in connection with the *ŚP*. The *dakṣiṇā* is said to be a plough to which twelve or six bullocks are yoked, and this confirms the relation of the *ŚP* to ploughing. It would, therefore, be appropriate to perform this *Parvan* in the

9. op. cit. p. 3–4.
10. Oldenberg, *Religion des Veda*, p. 319.
11. op cit. p. 323.

utumn. Why, then, are different times mentioned in connection with this *Parvan* ? This question may be answered as follows : There are different times of ripening of crops in different parts of the country. Hence it is not proper to say that all crops would be ready in the autumn only. Some crops may be reaped even at the end of the winter. Thus the juncture of the winter and the spring is said to be the proper time for worshipping gods, who bestow upon the sacrificer the abundance of food and drinks. That is why it is stated that one should perform the *ŚP* on the Full-moon day of Phālguna, which is regarded as the day of the juncture of the winter and the spring. But when one wants to perform the Cāturmāsya sacrifices only once, it is stated that one may perform the *ŚP* at any time after the performance of the *SP*.

5. The intercalary month and the ŚP

The *ŚP* is identified, in the *ŚāṅkhBr* 5·8 and in the *GBr* 2·1·26, with the thirteenth month. Therefore, the question arises as to what the relationship between these two is. The references to the thirteenth month are found frequently in the Vedic texts right from the *ṚV* 1·25·8. The expression *asti māsas trayodaśaḥ*[12] or *trayodaśo māsaḥ*[13] occurs frequently in the Vedic texts. This is definitely a reference to the intercalary month; and different names, like *saṁsarpa*, *aṁhaspatya*, *malimluca*, are mentioned to denote this extra month. The definite implications of these names are not stated in the Vedic texts: but it is certain that the knowledge of thirteenth month was prevalent in Vedic times. While referring to the thirteenth month, the *TS* 6·5·3 states : " Some teachers say that there is a thirteenth month ". This vague statement implies that the knowledge of the thirteenth month was not generally prevalent at the time of the composition of the *TS*.

The names of the twelve month have been mentioned in the *TS* 1·4·14 and in other texts also. In connection with the cakes baked on one potsherd and offered in the different *Parvans* of the Cāturmāsya sacrifices, these names of the months are referred to in the *ŚS* as well. It is stated that, with the names of the first four months, the four oblations of clarified butter are to be offered on the fire in the *VP*, over a cake on one potsherd, the names of the next four months are employed for oblations in the *VaruṇaP*, and of the next four names in the *SP*. The names of the twelve months have been thus employed in connection with the three *Parvans* performed with an interval of four months each. Thus, the *MS* 1·10·8, the *KS* 36·4, and the *TBr* 1·5·6·4 directly connect each group of four months to each of the three *Parvans* of the Cātur-

12. *TS* 6.5.3; *MS* 1.4.14; 1·5·6; 4.4.10; 4.6.7; *TĀ* 5.4.10.

13. *AV* 5.6.4; *KS* 38.10; *ŚatBr* 6.2.2.29; 8.4.1.19; 9.1.1.43, 3.3.18; 10.5.4.5, 5.4.7, 5.4.10, 5.4.12, 5.4.14; 12.8.2.31; 13.1.2.2; *ABr* 3.1; *ŚāṅkhBr* I.1, 5.8, 7.10, 19.2. 25.11; *GBr* 2.1.26; *TBr* 2.8.3.3.

māsya sacrifices. Naturally, the thirteenth, i. e. the extra month, is connected with the *ŚP*. While referring to the Ṛtugrahas in the Soma-sacrifice, the *TS* 1·4·14 and the *VS* 8·30 mention the relevant formulas in connection with the thirteenth month, in which the name *aṁhaspatya* is used. But in the formula occurring in the *TS*, the two names *saṁsarpa* and *aṁhaspatya* are mentioned in connection with the thirteenth month. This would account for the fact that the *ŚS* belonging to the Taittirīya recension are at variance in respect of the same formula employed in connection with the offering of a cake on one potsherd, made on the fire in the *ŚP*.

The reference to the oblations with the names of the four months, in connection with the cake on one potsherd in different *Parvans*, is found in the *BaudhŚS* 21·1, where it is stated that "according to Śālīki, one should pour out four oblations of clarified butter on the cake on one potsherd in each (of the three *Parvans*) successively, with the formulas representing the four names of the months". There is no reference to the oblation of a cake on one potsherd to be offered in the *ŚP*. But the commentary, *subodhinī*, introduces the formula *saṁsarpo'sy aṁhaspatyāya tvā svāhā* in connection with the *ŚP* and states that the three oblations are to be offered by means of the spoon, without reciting any formula, and the fourth oblation should be offered, with the relevant formula[14]. The *BhārŚS* 8·24·7 also prescribes the same formula for the offering of the oblation over a cake on one potsherd in the *ŚP*. Here the Sūtrakāra states that one should offer with the name of the last month, and gives the formula. The *ĀpŚS* 8·20·8, however, uses the singular form with reference to the name of the month. The *HŚS* 5·17·6 follows the *BhārŚS*, while referring to the name of the month. Thus, according to these *Sūtra*-texts, only one name of the last month is mentioned in this formula *saṁsarpo'sy aṁhaspatyāya tvā*.

The question now arises as to what the name of the thirteen month is. Is it *saṁsarpa* or *aṁhaspatya*? While translating the relevant *sūtra* of the *BhārŚS*, Kashikar interprets it as : "One should offer an oblation with one of the formulas representing the month names, namely, "thou art Saṁsarpa; to Aṁhaspatya thee Svāhā"[15]. Kashikar gives the different reading of the *Sūtra*-text as noted by Vāñcheśvara on *HŚS*[16]. Thus, it seems that *saṁsarpa* and *aṁhaspatya* are the two different names of two months. While commenting on the similar passage from the *HŚS*, Gopīnātha has discussed this problem in the *Cāturmāsyaprayogendu* in detail and has suggested the exact meaning of the two words, *saṁsarpa* and *aṁhaspatya*. The *saṁsarpa* is *kṣayamāsa* and *aṁhaspatya* is *adhikamāsa*. Now the *ŚP* is related to the thirteenth month (i. e. *adhikamāsa*) and thus, the name *aṁhaspatya* is to be properly connected with this *Parvan*. It has nothing to do with

14. Cf. *Śrautakośa*, Vol. I, English section, Part II, p. 658.
15. Kashikar, *Sūtras of Bharadvāja*, 1964, Part II, p. 222.
16. Kashikar, *Bhāradvāja Śrautasūtra*, Part I, p. 118 fn 2.

the *saṁsarpa* that is *kṣayamāsa*. Gopīnātha comments on this formula as follows : According to the works on Astronomy, the thirteenth (i. e. extra) month is *aṁhaspatya* and not *saṁsarpa*. The suffix of the dative case is subjoined to the word *aṁhaspatya* in the formula in question. Therefore, one should consider this formula as one and the reference to *saṁsarpa* is considered to be secondary.

From this discussion, it will be clear that the *ŚP* is related to the thirteenth month, the name of which is *aṁhaspatya*. But this does not mean that the *ŚP* is to be performed only when there is the intercalary month in the year. Vāñcheśvara actually asserts that one should perform the Cāturmāsya sacrifices in the year in which there is no intercalary month, because the Sūtrakāra has directed intervals of four months between the two *Parvans* of the Cāturmāsya sacrifices[17].

6. The deities and the oblations in the ŚP

While prescribing the deities and the oblations relating to the *ŚP*, the *TS* 1·8·7 does not mention the five *saṁcara*-oblations, but they are referred to in *TBr* 1·7·1 in connection with the *ŚP*. There are ten principal offerings in this *Parvan*, namely, a sacrificial cake on eight potsherds to Agni, cooked rice to Soma, a sacrificial cake on twelve potsherds to Savitṛ, cooked rice to Sarasvatī, cooked rice to Pūṣan, a sacrificial cake on twelve potsherds to Indra-Agni, cooked rice to Viśve Devas, a sacrificial cake on twelve potsherds to *śunāsīra* Indra, milk to Vāyu, and a sacrificial cake on one potsherd to Sūrya. After having referred to the five *saṁcara*-oblations, the *TBr* 1·7·1 immediately introduces the oblation relating to *śunāsīra* Indra. The question, therefore, arises whether it is the intention of the *Brāhmaṇa* to exclude the two oblations-one for Indra-Agni and the other for Viśve Devas. Here Sāyaṇa puts forth two alternative views regarding these oblations. According to one view, the *Brāhmaṇa* may have set aside these two oblations, because they are previously described. And according to the other, the *Brāhmaṇa* wants to introduce an alternative about the inclusion of these two oblations in the *ŚP*. Bhattabhāskara, also, has mentioned these two views and commented upon them. It is seen that the commentators might have before them the other texts, like the *MS* and the *KS*, while stating the view of eight oblations in the *ŚP*.

The *MS* 1·10·1 prescribes three principal oblations, namely, barley-gruel or fresh milk to Vāyu, a sacrificial cake on twelve potsherds to *śunāsīra* Indra, and a sacrificial cake on one potsherd to Sūrya, in addition to the five *saṁcara*-oblations. According to the *KS* 15·2 also, there are eight principal oblations. In addition to the five *saṁcara*-oblations the other three should be : milk, or barley-gruel to *niyutvant* Vāyu, a sacrificial cake on twelve potsherds to *Śunāsīra* Indra, and a sacrificial cake on one potsherd to Sūrya. Having

17. Cf. his commentary on *HŚS* 5.4.1, (p. 22).

referred to the five *saṁcara*-oblations, the *ŚatBr* 2.6.3 prescribes the three other oblations as follows : a sacrificial cake on twelve potsherds to Śunāsīra, milk to Vāyu, and a sacrificial cake on one potsherd to Sūrya. Similarly the *ŚāṅkhBr* 5·8 and the *GBr* 2·1·26 prescribe the eight oblations in the *ŚP*.

The most important deity in the *ŚP* is *śunāsīra* Indra. In the *TBr* 1·7·1 this deity is identified with the year. Hence Sāyaṇa on *TBr* explains that *śuna* is Vāyu and *sīra* is Āditya. Indra, accompanied by Vāyu and Sūrya, comes at the end of the year, and with the help of the east wind, he causes the rain to shower and causes the sun to hold the rain in the heaven. Thus, all these three deities are related to rain-fall and finally to agricultural produce. *Śunāsīra* Indra is identified with the year consisting of twelve months, hence it is said that a sacrificial cake for that deity is to be baked on twelve potsherds.

Other important deities in this *Parvan* are Vāyu and Sūrya. They are regarded as helpers of Indra in procuring rain. In this connection, the process of producing rain suggested in the *Brāhmaṇa*-texts (e. g. *MS* 4·3·3; *TBr* 1·7·1), may be noted : It is said that, in summer the sun evaporates the water, then that steam is transformed into clouds. The wind causes the clouds to move and rain to shower on the earth. Indra also is regarded as the presiding deity of the rain. A cake on one potsherd is the oblation to be offered to Sūrya. The entire procedure relating to this oblation is gone through as prescribed in the *VP*. It may be noted, here, that Indra is qualified by the word Śunāsīra (i. e. Vāyu and Sūrya), and yet there are the separate deities, namely, Vāyu and Sūrya in connection with the *ŚP*.

7. Some minor rites in the ŚP

There is no peculiar rite prescribed in connection with the *ŚP*. However, some *Brāhmaṇa*-texts refer to some procedure as prescribed in the previous *Parvans*. It is said in the *ŚāṅkhBr* 5·8 and the *GBr* 2·1·6 that if the new fire is to be churned out, the entire procedure of the *VP* is to be gone through in the *ŚP*; but, if the fire is not to be churned out, the procedure of the Full-moon sacrifice is to be gone through, the *ŚatBr* 2·6·3·9 mentions some of the rites, which are not to be performed and which are to be followed in this *Parvan*. It is, there, stated that one should not go through the procedure of the preparation of the *uttaravedi*, the taking out of the *pṛṣadājya*, and the churning out of the fire. One should, however, offer five Prayājas, three Anūyājas and one Samiṣṭayajus-offering in this *Parvan*. But it is to be noted that, in another context, the *ŚatBr* 11·5·2·8 states that there should be the churning out of the new fire in all the four *Parvans* of the Cāturmāsya sacrifices. It would thus be seen that the churning out of the fire in the *ŚP* is optional.

As regards the *dakṣiṇā* in this *Parvan*, *Brāhmaṇa*-texts prescribe a plough to which twelve bulls have been yoked. But the *MS* 2·6·3 mentions a cart with one bullock yoked to it, as an alternative *dakṣiṇā*; while the *KS* 15·2 states that two bullocks should be yoked to the cart. The *ŚatBr* 2·6·3, on the other hand, mentions a white horse as the *dakṣiṇā* with reference to the oblation offered to Sūrya in the *ŚP*. It is further stated in *ŚatBr* that, if a white horse is not available, one may give away a white bull by way of *dakṣiṇā* in connection with the oblation to Sūrya. The *ŚāṅkhBr* 5·8 and the *GBr* 2·1·26 mention a white cow as the *dakṣiṇā* in connection with the oblation to Sūrya.

It, however, seems very appropriate that the sacrificer gives as *dakṣiṇā* a plough to which twelve bulls are yoked in the *ŚP*. This plough may be identified with the year, and twelve bulls with twelve months. The *ŚS* however, follow the *Brāhmaṇa*-texts and prescribe *dakṣiṇās* accordingly. But many *ŚS* state alternative *dakṣiṇās*, for which no *Brāhmaṇa*-authority can be found. For example, the *BhārŚS* 8·24·9, the *ĀpŚS* 8·20·10, the *HŚS* 6·8, and the *KātŚS* 5·11·12 mention a plough, to which six bullocks are yoked, as an alternative *dakṣiṇā*, while the *ŚāṅkhŚS* 2·18 mentions a plough to which twenty-four bullocks are yoked, as an alternative *dakṣiṇā* in the *ŚP*.

CHAPTER – 7

MISCELLANEOUS

1. Elements of magic in the Cāturmāsya sacrifices

There is a remarkable combination of religion and magic in Vedic sacrifices. In many verses and formulas employed in these sacrifices there occurs a magical element. The aim of sacrifice is to propitiate the deities for securing various fruits such as food, heaven, cattle, progeny, and so on. For this purpose it is found that numerous deities have been introduced in connection with the different sacrifices. This is considered to be the religious element. But the procedure of different sacrifices is extended by prescribing various rites in the *Brāhmaṇa*-literature, and it is likely that evil spirits and Asuras might disturb these rites in the sacrifice. In order to remove such possibility, the magical element seems to have been introduced in the sacrifices. While pointing out the exact difference between religion and magic, SHENDE states :

> " Thus religion consists of a belief in the powers, higher than man and an attempt to propitiate them. The belief in these powers may take the form of gods like Agni, Indra, which is implored by devotees to favour them with prosperity of men, cows, horses etc., by means of offering sacrifices along with the recitation of prayers. It is the sweet will of the deity, thus pacified, which confers such favours on the devotee". " In magic, the desired effect does not depend on the sweet will of the deity as in religion, but is bound to take place on account of the mysterious power arising out of the acts and spells of the magician. Magic and religion thus belong to the different spheres"[1].

But both these elements go hand in hand in Vedic sacrifices. Even in the Ṛgvedic verses the magical concept has been comprehended, and it is not correct to state that originally there were prayers only and that later on they were transformed into spells. The act of driving away the evil spirits or the Asuras from the religious acts is called exorcism. DEVASTHALI defines exorcism as follows : " In general, exorcism was meant merely for removal of evil from the sacrificer without any reference to the enemy at all" [2]. The magical element of the sacrifice can be properly understood from a close study of the ritualistic procedure. An attempt is made here briefly to study the rites in the Cāturmāsya sacrifices from this point of view.

1. N. J. SHENDE, *The Religion and Philosophy of the Atharvaveda*, Poona, 1952, p. 1.
2. G. V. DEVASTHALI, *Religion and Mythology of the Brāhmaṇas*, Poona, 1965, p. 77.

The Cāturmāsya sacrifices are modifications of the New-moon and the Full-moon sacrifices. Therefore many verses and formulas are common to these two sacrifices. It is seen that the magical element is reflected in some of these verses and formulas. For instance, in connection with the pouring out of the oblation-material, there is a formula in which the yoke of a cart is asked to injure one, who hates us and one, whom we hate (Cf. *TS* 1·1·4). At the time of the carrying of the fire (i. e. of the firebrand) round the oblations, put over the fire, one is required to recite the formula : "The Rakṣas have disappeared, the evil spirits have disappeared" (Cf. *TS* 1·1·8). Similarly one finds many formulas introduced in these sacrifices to exert magical influence. About the expression *yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ*, occurring frequently in connection with different ritualistic procedures. DEVASTHALI states : "With this phrase the authors of the *Brāhmaṇas* always express a double idea. On the one hand they seek to remove some evil or the other from themselves; and on the other they express a wish that it be thrown on their enemy"[3].

In the Cāturmāsya sacrifices, certain rites, which are more or less based on magic, have been introduced. The offering of the *karambha*-pots, prescribed in the *VaruṇaP* is, for instance, a peculiar magical rite. In that rite the sacrificer's wife holds the *karambha*-pots, prepared out of barley-flour, on her head and offers them on the fire. The sacrificer stands by her side and recites the verse at this offering, which is a spell to remove the sin committed by himself as well as by his wife. In many passages from the text dealing with the *VaruṇaP*, Varuṇa is described as afflicting the creation, therefore to pacify Varuṇa, some peculiar rites have been introduced in this *Parvan*. Really speaking these rites have nothing to do with the religious element of this sacrifice, but they are based on magic.

The battle between the gods and the Asuras has been referred to in connection with the different sacrifices in the *SP* of the Cāturmāsya sacrifices. The result of this battle is always mentioned as follows : "The gods prevailed and the Asuras were defeated" (Cf. *TBr* 1·6·6). This is another way to remove the Asuras from a particular religious act. In connection with the Pūrṇadarvya-offering, it is described in the *ŚatBr* 2·5·3·19 that, Indra has personally attended the sacrifice to receive the oblation. A bull, is here, identified with Indra. This bull is asked to give permission for the offering. If that bull roars, one should know that Indra has approached the sacrificer to help him in removing the Asuras and securing good fortune.

The Tryambaka-rite, included in the *SP* of the Cāturmāsya sacrifices, is a peculiar rite strictly based on magical concept. In many *Brāhmaṇa*-passages (e.g. *TBr* 1·6·8) this Tryambaka-rite has been mentioned as being separate from the *SP*. Thereby it may be inferred that this magical rite was formerly a separate rite and that, in course of time, it was included in

3. *ibid*, p. 74.

the Cāturmāsya sacrifices. From a close study of the various passages dealing with the procedure of this rite, it is seen that this rite is purely based on magic and exorcism. In this connection, attention may be drawn to some details about this rite.

While proceeding to the place intended for the performance of this rite, one is required to take a firebrand in his hand. In the *TBr* 1·6·10, this single firebrand is magically connected with Rudra. The sacrificer, his wife, his kinsmen, and the officiating priests have to take part in this performance. On their way, one has to put one of the cakes into the hole of a rat. In this connection, the *TBr* 1·6·10 introduces exorcism. There, it is stated that, if one hates his enemy, he should direct that cake by saying : " N.N. (*asau*) is thy animal (O Rudra,)". But if he does not hate anybody, he should simply say : " A rat is thy animal". Sāyaṇa, explains that one should insert the name of the enemy, whom the sacrificer hates, instead of the word *asau*. The firebrand is, then, installed at the place where the four roads meet and where the Rakṣas, the Asuras, and such malicious spirits assemble. Rudra is regarded as the lord of these spirits and Rakṣas, and thus an oblation is to be offered to Rudra. He is also asked to go beyond the mountain together with his sister Ambikā. Rudra is here described as holding his favourite bow, namely, *pināka*, in his hand and wearing the skin of an elephant. In connection with asking Rudra to leave the sacrificer's house, the *ŚatBr* 2·6·2·9 states that, " thereby he delivers from Rudra's power the descendants that have been born unto him".

In this rite the sacrificer, his wife, and his kinsmen each take one of the cakes and go round the fire three times. According to the *ŚatBr* 2·6·2, they have to pat their thighs, while circumambulating the fire. All of them then toss the cakes in the air, catch them, and hand them over to the sacrificer. The daughters of the sacrificer, desiring suitable husbands, have also to take part in this procedure. They recite the relevant verse with due modifications, in which they ask that they should be released from this world (i. e. father's house), but not from their husbands. This is the only occurrence where the daughters, desirous of husbands, are referred to, and the procedure is magically connected with the marriage ceremony of these daughters. The cakes are then collected in a lid or a basket and are hung on a tree or a post or a bamboo. Thereafter all of them return, without looking back and sprinkle themselves with the water near the house of the sacrificer.

The ideas of placing the food at the cross-roads, returning home without looking back, touching the water, and so on have essentially magical significance. Indeed it would seem that this whole rite was originally conceived as a separate magical rite, and it is rather difficult satisfactorily to explain why this rite should have been included in the Cāturmāsya sacrifices.

2. The importance of the hair-cutting rite

The *Brāhmaṇa*-texts and the *Śrautasūtras* mention the procedure of the hair-cutting rite at the end of every *Parvan* of the Cāturmāsya sacrifices. It would be interesting to find out why this rite has been given much importance in the sacrifices and to understand the significance attached to the hair-cutting referred to in the Vedic literature. The particular importance attached to the hair is attested in taboos, and special care has been taken to dispose of the cut-out hair. Indeed, such importance seems to have been attributed to the hair even from the Ṛgvedic period. For instance, a striking description of the people having different kinds of locks of hair occurs in various hymns of the *ṚV*[4]. There are also a few hymns in the *AV* which relate to the growth of long hair and to the rite of the cutting of the hair[5]. In other *Saṁhitās*, on the other hand, hair has been considered to be dead, impure skin which the sacrificer must discard in order to become fit for the sacrifice[6]. Thus, the cutting of the hair was regarded as an essential rite in the sacrificial performances. Naturally, the texts, dealing with the procedure of sacrifices, have prescribed the procedure of hair-cutting rite. This rite has been mentioned in connection with the New-moon and the Full-moon sacrifices and the Cāturmāsya sacrifices. There is a separate Soma-sacrifice, namely, *keśavapanīya*, to be performed at the close of the Rājasūya-sacrifice[7]. An attempt is made below to collect the relevant information about the hair-cutting rite in the Cāturmāsya sacrifices.

The *TBr* 1·5·5-6 prescribes the procedure of the hair-cutting rite. While laying down the order in which the cutting of hair is to be done, the *TBr* introduces a legend and refers to the three methods of proceeding with the cutting of hair : "The Asuras, unknowingly, started the procedure of cutting the hair on the head first, then on the face, and finally under the armpits. As they proceeded with the rite from the top downwards, they were defeated. The gods, on the other hand, started by shaving off of the hair under the armpits first, then continued with the shaving off of the hair on the face, and finally on the head. Thereby they secured the heaven. But Manu found out an intermediate way and initiated the procedure of cutting the hair on the face first, then under the armpits, and finally on the head. He, thereby, attained abundance of progeny and cattle." The *TBr*, further, prescribes that one should divide the hair and cut it off at the interval of four months each, that is at the end of each *Parvan*. It is, however, noteworthy that the *MS* and the *KS* have not mentioned the hair-cutting rite in connection with the Cāturmāsya sacrifices. The *ŚatBr* prescribes the performance of the hair-cutting rite at the end of each of the first three *Parvans*. But the cutting off of the hair on the face and on the head has been

4. Cf. *ṚV* 6.55.2; 7.33.1; 10.114.3.
5. Cf. *AV* 6.136.; 6.137.
6. Cf. *TS* 6.1.1; *MS* 3.6.2; *KS* 22.13.
7. Heesterman, *The Ancient Indian Royal Consecration*, pp. 212–219.

referred to only in connection with the *VaruṇaP* (2·5·2·48) and the *SP* (2·6·2·19). As regards the instrument to be used in this rite, some *Brāhmaṇa*-texts mention the porcupine's quill spotted in three places for dividing and stretching the hair and a razor made of copper for cutting off the hair.

Following the *Brāhmaṇa*-injunctions, the *ŚS* have formulated their procedure of the hair-cutting rite and prescribed some of its details in connection with the Cāturmāsya sacrifices. The *GṛS* also have mentioned this rite of hair-cutting in the *Cūḍākaraṇa* ceremony. The *Kauśika-Sūtra* 36·17, however, prescribes a separate rite in connection with the hair-cutting. In the present context, only the references to the hair-cutting made by the *ŚS* have been taken into account. According to the *BhārŚS* 8·4·12, the *ĀpŚS* 8·4·1, and the *HŚS* 3·12–14, the Adhvaryu is personally required to go through the rite of hair-cutting at the end of every *Parvan* of the Cāturmāsya sacrifices. Certain formulas are employed with the different items in this rite. The Adhvaryu has, first of all, to moisten the hair with water, take a porcupine's quill or a blade of sugar-cane, stretch and divide the hair on the head of the sacrificer, and cut it off by means of the razor made of copper. It is stated in the *BaudhŚS* 5·4 that the sacrificer should sit on his seat to the south of the Āhavanīya fire, while the Adhvaryu goes through the rite of hair-cutting. According to the *KātŚS* 5·2, the sacrificer should sit on his own seat towards the rear of the Dakṣiṇa fire. The Adhvaryu should, then, moisten the hair on the southern part of the sacrificer's head, stretch it by means of a porcupine's quill having three spots, intervene tender blades of *kuśa*, take the razor made of copper, and cut the hair. In this manner, he should go through the procedure of cutting the hair on the western and the northern part of the sacrificer's head. Thus, the Adhvaryu has himself to perform this rite in the fire-chamber. It is not definitely stated in the *ŚS* whether one has to cut all the hair on the head or has to divide the hair at the end of every *Parvan* of the Cāturmāsya sacrifices. The *KātŚS* 5·2·30 prescribes that, at the end of each *Parvan*, one should perform this rite, or optionally one should not perform this rite at the end of the first three *Parvans*.

In connection with the procedure of the hair-cutting rite, the words *nivartana* and *vapana* are used in many a Vedic texts. Hence the exact meaning of them should be properly understood. The word *nivartana* is derived from *ni* + √*vṛt* (causal) meaning ' to turn back '. This word is explained by Sāyaṇa on the *TBr* 1·5·6 : " The separation of the locks of hair, which are to be cut out, from those at the *śikhā*, which are not to be cut off, is *nivartana*. *Parivartana* is to cut off the hair ". The *Brāhmaṇa* enjoins that one should cut off the hair by means of the razor of iron mixed with copper and one should divide the hair by means of a porcupine's quill having three spots. In this connection, the *ŚatBr* 2·6·3·14 uses the word *parivartana*, which means the cutting off of the hair.

The *ŚS* belonging to the Taittirīya recension follow the injunctions in the *TBr.* and prescribe that one should divide (or cut off) the hair by means of the razor. The *ĀpŚS* 8·4·1 mentions the *nivartana* only in connection with the *VP*; while in connection with the subsequent *Parvans*, the *ĀpŚS* (8·8·20, 19·9, 21·1) prescribes as an option, the cutting off of all the hair on the head of the sacrificer. Dhūrtasvāmin explains the word *nivartana* in the *ĀpŚS* 8·4·1 as ' cutting the hair but not rooting them out '. And when *ĀpŚS* prescribes an option, the commentator says that there should only be the turning back of the hair or the cutting off of the hair. The *HŚS* 3·17-18, however, prescribes the turning back or the cutting off of the hair in connection with all the *Parvans*. Different views referred to in the *BaudhŚS* 21·2 are worth noting. Bodhāyana says that one should stretch the hair on (the head of the sacrificer), after having divided them first, and cut off the hair both on the head and on the face. Śālīki says that one should strentch the hair after having first divided them, and cut off the hair only on the face and not on the head. Aupamanyava, however, says that one should stretch the hair after having divided them first, and should not cut off the hair either on the face or on the head.

As regards the razor, it is said in the *TBr* 1·5·6 that it should be made of copper (*lohitāyas* = red metal). But the *ĀpŚS* 8·4·1, the *BhārŚS* 8·4·12, and the *HŚS* 3·17 follow the *Brāhmaṇa*-injunction and prescribe that the razor is to be made of iron mixed with copper. Here the word *udumbara* is interpreted by all the commentators as ' red ' and therefore as ' copper '. But it is not quite clear how this meaning came to be attached to the word *udumbara*[8]. CALAND has rendered th·· word *udumbara* as ' a fruit of *udumbara*-tree '[9]. But how can the hair be cut off by means of the fruit ? It may be mentioned, in this connection, that the colour of the flower of the *udumbara*-tree is red, and this fact may have caused this word to be used for copper.

It needs to be noted here that the sacrificer is asked to abstain from the cutting off of hair either on the head or on the face during the intervals between the two *Parvans* of the Cāturmāsya sacrifices. Even as regards cutting off of the hair at the end of every *Parvan*, some *ŚS* allow the sacrificer to cut off the hair only on the face and retain the hair on the head. If the hair on the head is to be cut off, the division is made between the hair, which are to be cut off and which are to remain on the head as *śikhā*. It mas be further noted that the Cāturmāsya sacrifices are included in the Rājasūya and that the sacrificer, who is a sovereign king, has to observe the rules regarding the hair-cutting during the year-long period. HEESTERMAN emphasizes the relation of the hair-cutting with fertility and growth of plants. He remarks : " The hair is considered the seat of the soul substance, it is a form of the external soul and procreative life substance. The Vedic ritual

8. Cf. *Kauśikasūtra-Dārilabhāṣya*, Poona, 1972, p. 79.
9. *Śrautakośa*, English section, Vol. I, Part II. p. 665 fn.

also shows the hair's close association with vital forces and fertility"[10]. A peculiar characteristic of the hair-cutting rite in the Cāturmāsya sacrifices is that no reference is made to the desposing of the cut-out hair, as has been done in the *Gṛhyasūtras*.

3. Woman in the Cāturmāsya sacrifices

In connection with the qualifications for performing the *Śrauta*-sacrifices, it is stated that one, who is accompanied by his wife, is alone entitled to perform these sacrifices. Such person, together with his wife, is required to observe the necessary vows after having set up the sacred fires. Thus, one of the important questions, which arises in course of a study of the *Śrauta*-sacrifices, relates to the position of women in general. Having pointed out the importance of woman in the religious performances, ALTEKAR remarks : " The woman was not an impediment in the path of religion; her presence and co-operation were absolutely necessary in religious rites and ceremonies. Man could not become a spiritual whole, unless he was accompanied by his wife"[11]. He further states : " Woman's participation in Vedic sacrifices was thus a real and not a formal one; they enjoyed the same religious priviledges as their husbands"[12]. In the present context, attention may be drawn to the references to women, found in the text, dealing with the Cāturmāsya sacrifices.

The Cāturmāsya sacrifices are the modifications of the New-moon and the Full-moon sacrifices, and therefore the sacrificer's wife has to follow the various rules laid down in connection with those sacrifices. She has to observe different vows together with the sacrificer. At the time of the pounding and the crushing of the oblation-material, she has to help the officiating priests. She is asked to gaze at the clarified butter to be used in the sacrifice. A girdle is to be fastened round her waist, and, at this time, she has to pray to the fire, and the wives of gods with the relevant formulas. She has to be present at the principal offering. In her presence the oblations are offered to the wives of gods. In this way she takes part in the various rites, and thereby attains the desired fruit together with her husband. It is she who is to provide everything required in a particular sacrifice. Therefore, it is stated in the *TS* 6·2·1·1 that, " the sacrificer's wife is the owner of wealth in the house ".

There is a peculiar rite concerning the sacrificer's wife prescribed in the *VaruṇaP* of the Cāturmāsya sacrifices. It is stated in the *Brāhmaṇa*-texts that, while leading the sacrificer's wife to the east for offering the *karambha*-pots, the Pratiprasthātṛ should ask her to proclaim the names of her paramours. The reason why such a strange question has to be put to the sacrificer's wife, in the midst of the sacrificial procedure, has been

10. op. cit. p. 215.
11. A. S. ALTEKAR, *The Position of Women in Hindu Civilization*, Banaras, 1956, p. 196.
12. *ibid*, p. 198.

explained differently in different *Brāhmaṇa*-texts. The *ŚatBr* 2·5·20·2, for example, explains this procedure as follows : The *karambha*-pots are to be offered by the sacrificer's wife on the southern fire tended by the Pratiprasthātṛ. Therefore, while leading her forth, he thinks that, if she had intimate relations with others and sought to keep that fact a secret, she would be committing a sin and so she could not offer the pots on the southern fire. But if she proclaimed the names of her paramours, she would be freed from that sin. According to the *MS* 1·10·11 and the *KS* 36·5, the sacrificer's wife, who keeps contacts with others, is identified with untruth. But when she pronounces her sin, she will be regarded as one who has given away her share of untruth and thereby becomes entitled to attain truth. It is, however, strange that all the *Brāhmaṇa*-texts presume that the sacrificer's wife has paramours.

In this connection, the *ŚS* follow the *Brāhmaṇa*-injuctions and prescribe the procedure accordingly. Only the *KātŚS* lays down an alternative procedure in case the sacrificer's wife feels ashamed to utter the names of her paramours in the presence of all those who have assembled at the sacrificial place. The *KātŚS* 5·5·7 states that, " alternatively, she should take up as many blades of *darbha* as she has paramours ". It would thus seem that a woman having paramours was not debarred from taking part in the ritual performances. Incidentally it may be noted that the *Brāhmaṇas* and the *ŚS* do not lay down any specific procedure for a sacrificer's wife who has no paramours. However, the commentators of the *ŚS* and the Prayogakāras have introduced a procedure intended for the sacrificer's wife who does not have immoral relations with others. Mahādeva on the *HŚS* 6·8, for example, states that " if the sacrificer's wife has no paramours, she should say : There are no paramours in my case "[13]. Then the officiating priests should not follow the prescribed procedure. According to some commentators, the sacrificer's wife may not have paramours, but may have guilt in her mind. In order to remove her mental guilt this peculiar rite is required to be performed in the *VaruṇaP*.

The significance of this rite of confession of the sin by the sacrificer's wife has been explained differently by modern scholars. After having referred to this rite as prescribed in the *ŚatBr*, DEVASTHALI remarks : " One really wonders how a question like this was, in so very plain terms, put to the lady in the very presence of all and also of her husband; and how it would have been received by her. All things put together may certainly justify one in concluding that woman in the Brāhmaṇa age had a mixed reception in the society"[14]. ALTEKAR, on the other hand, observes : " The early Hindu thinkers recognised that the phrase, it is human to err, is as much applicable to women as to men, and they were prepared to treat lapses of women from the marriage-vow with a fair amount of sympathy

13. *HS*, Vol. II, ĀSS, Poona, 1907, p. 465.
14. op. cit. p. 67.

and consideration. In the Vedic period we find that women, who had gone astray, were allowed to take part even in religious services, provided they confessed their error "[15]. This latter would seem a proper explanation of the rite perfomed in the Cāturmāsya sacrifices.

A few references relating to the Gṛhamedhīya-rite in the *SP* throw some light on the position of the sacrificer's wife. The question is here raised as to whether the sacrificer's wife is entitled to partake of the remnants of the rice cooked in the Gṛhamedhīya-rite or not. In this connection, the *TBr* 1·6·7 states that, " if the sacrificer's wife partakes of the oblation prepared for the *gṛhamedhin* Maruts, the sacrificer secured the house and the sacrifice, but he will be deprived of prosperity. And if she does not partake of it, he will not be deprived of prosperity, but he will not secure the house and the sacrifice ". Therefore, it is further stated that, "she should cook an auxiliary rice and partake of that rice". According to the *MS* 1·10·16 she should partake of the rice cooked in the Gṛhamedhīya-rite to confirm the meaning of the word *sākamedha*. The *MS*, here, identifies the woman with Nirṛti, and it is stated that whatever she partakes of is, as it were, taken by Nirṛti. With this reason perhaps, the sacrificer's wife is not allowed to partake of the remnants of the oblations in any of the Vedic sacrifices. The *ŚS*, however, prescribe that the sacrificer's wife should cook a separate auxiliary rice on the Dakṣiṇa fire and eat that rice together with other women and children in her house. This is the only place where it is found that the sacrificer's wife is allowed to partake of food in the sacrifice. In all other Vedic sacrifices, only the sacrificer and the officiating priests take their shares of oblations. It is, thus, seen that the woman is regarded as inferior to the sacrificer and to the officiating priests. Moreover it is stated in many Vedic passages that the sacrificer's wife secures fruit of a particular sacrifice together with the sacrificer, because she is regarded as a half of the sacrificer.

A sacrifice for manes, namely, Pitṛyajña is to be performed in the *SP*, but the sacrificer's wife is not allowed to attend this sacrifice. Naturally, in connection with the Pitṛyajña, one has not to perform the rites relating to the sacrificer's wife. The exclusion of the woman from the different rites relating to manes is found in all the Vedic texts. It is, however, very difficult satisfactorily to account for this exclusion.

In connection with the Tryambaka-rite performed in the *SP*, a reference to the sacrificer's daughter is found in some *Brāhmaṇa*-texts. It is stated in the *MS* 1·10·20 that while circumambulating the fire installed at the cross-road, the sacrificer's daughter, who is desirous of a husband, should go round the fire with the cake in her hand. She should then toss that cake up in the air and catch it in the form of a good fortune. All the *ŚS* introduce this rite in connection with the daughter desirous of a husband. The *BhārŚS* 8·23·4, particularly, states here two alternatives : " There is a view that the

15. op. cit. p. 312.

daughter, desirous of a husband, may be of any person. According to others, she should be of the sacrificer himself". This is perhaps the only occurrence where the daughters or maidens are allowed to take part in the sacrificial procedure. But even here they are not entitled to perform the sacrifice of their own accord.

4. The Gāhambārs and the Cāturmāsya sacrifices

It is now generally agreed that there was a common home of the Vedic Indians and Ancient Iranians in remote antiquity. Several attempts have been made, till now, to study the similarities in respect of the religion, language mythology, concept of human creation, etc. of these two peoples. In the *Avesta* there have been mentioned some sacrificial rituals, which can be very well compared with those prescribed in Vedic texts. HAUG has, for instance, compared the Gāhambār festivals with the Cāturmāsya sacrifices. He remarks : " The *Cāturmāsya-iṣṭi* or the sacrifice offered every four months or the seasons, corresponds to the Gāhambār-ceremony of the Parsis, which is celebrated six times a year"[16]. A brief comparative study of these two sacrifices is attempted below.

Seasonal sacrifices : The Gāhambārs (*Yairya*) are the six seasons when some religious procedure has been followed by Parsis. The days for the observance of these ceremonies are fixed and are counted from the first day of the year. These Gāhambārs or seasonal festivals are held, on the 45th, 105th, 180th, 210th, 290th, and 365th days of the Parsee year. In connection with these six Gāhambārs, HAUG speaks of : " Gāhambār, one of the six season festivals, which commences now on the 20th September according to Indian Parsi reckoning, or on 21st August according to Persian reckoning, but retrogrades one day every leap-year. These periods, which seem originally to have been the six seasons of the year, came to represent, in later times, the six periods of creation"[17]. K. E. KANGA gives the meaning of the words denoting the different Gāhambārs as follows[18] :

(1) **Maidyōizaremya** : The first of the six Gāhambārs. It begins with the eleventh and ends with the fifteenth day of the second month. In reality, the last day is the day of the great festival. Literally, it means 'mid-spring'; the time for procuring milk or sap, a vernal festival.

(2) **Maidyōishama :** The second of the six Gāhambārs, beginning with 11th and ending with the 15th day of the fourth month. Literally, it is 'mid-summer'; the time of mowing the ripe field, a summer festival.

(3) **Paitish-hahya :** The third of the six season festivals or Gāhambārs, the harvest season; the beginning of autumn. It begins on the 26th and ends with the 30th day of the sixth month. It is corn festival.

16. HAUG, *Essays on the sacred language, writings, and religion of the Parsis*, London 1878, p. 285.
17. *ibid*, p. 128 fn.
18. K. E. KANGA, *A Dictionary of Avesta*, Bombay, 1900, s. v.

(4) **Ayāthrima** : The name of the fourth Gāhambār, when the heat of quadrupeds is on the increase. It begins from the 26th and ends with the 30th day of the seventh month. Literally, it is return festival. The time of driving home the cattle. Originally the festival of the return of herdsman and herds from the mountain meadows.

(5) **Maidyāirya** : The fifth of the six season festivals or Gāhambārs. It begins with the 16th and ends with the 20th day of the tenth month; it is the time of mid-winter. Literally, it means the periods of perfect rest, it is mid-year, bringing the coldness, a winter festival.

(6) **Hamaspathmaedaya** : The name of the last of the sixth Gāhambārs of the year. It is the time for the performance of a religious duty, a festival at the approach of the spring in honour of the souls of the dead, who were supposed to revisit this world and to partake of the revival of their mother earth.

These festivals are not properly performed, now-a-days, in the respective seasons, and hence the relation of these festivals with the seasons cannot be established clearly. In this connection, Haug remarks : " Since the disuse of intercalary months, the season-festivals have receded to the dates given in the text according to the Indian Parsi reckoning"[19]. The ancient name for season is *Ratu*[20] which is identified with *ṛtu* in the Vedic literature. The Cāturmāsya sacrifices are also seasonal sacrifices, as the different *Parvans* are performed in conjunction with different seasons. It is said in the *MS* 1·10·8 that, "one who performs the different parts of the Cāturmāsya sacrifices in consideration with the spring, the rainy season, and the autumn, is called the performer of the seasonal-sacrifices". There are six seasons referred to in the Vedic literature; but in connection with the Cāturmāsya sacrifices, only the important seasons are taken into account. It is, again, mentioned in the *ŚāṅkhBr* 5·1 and in the *GBr* 2·1·10 that the different sections of the Cāturmāsya sacrifices are performed on the joints of the three seasons, because the various diseases occur at the junctures of the seasons. Hence the Cāturmāsya sacrifices are called the 'medicinal sacrifices'. Thus, the Gāhambārs and the Cāturmāsya sacrifices have both to be regarded as seasonal sacrifices.

Creation of the world : It is believed that with the help of the seasons, Ahura Mazda created the world. And the Gāhambār festivals are observed every year in commemoration of the new creation by Ahura Mazda. Haug says : " These (= Gāhambārs) are believed to have been instituted by Ahura Mazda in commemoration of the six periods, during which, according to Zoroastrian doctrine, the world was created, and they are strictly observed by the Parsis to this day"[21]. According to some scholars, the Gāhambārs are in no way related to the creation, but they are only the names of the six seasons. In this conection,

19. op cit. p. 192 fn.
20. Cf. *Yaśta* 49.
21. op. cit. p. 192.

Bharucha remarks : " It was a traditional belief that these Gāhambārs were the festivals in commemoration of the six creation of Ahura Mazda. If they were really so, their names would have been different from what they are. But the names of the six Gāhambārs, as they stand in the Avesta, are obviously the names of times of certain seasons of the year and not of creations"[22]. However, it is known that, during these seasons of the year, Ahura Mazda created the universe. In the first period heaven was created, in the second the waters, in the third the earth, in the fourth the trees, in the fifth the cattle, and in the sixth mankind[23].

The position of Ahura Mazda in the *Avesta* seems to have been more or less similar to the position of Prajāpati in the ritual texts. It is stated in the *MS* I.10.5 that, " Prajāpati created the progeny (e. i. the world) by performing the Cāturmāsya sacrifices". While laying down the procedure of the Cāturmāsya sacrifices, the *ŚatBr* 2·5·1 introduces the theory of creation. There, it is said that Prajāpati thought to himself : how can I procreate ? He toiled and practised penance. Then he consecutively created birds, small reptiles, and snakes, but they passed away. Finally he created the human beings and procured milk as their food. It is also stated that by performing the *VP*, the Creator created the progeny; by performing the *VaruṇaP*, He released the progeny from the bonds of Varuṇa; and by performing the third *Parvan*, He bestowed upon it stability. Thus, the theory of creation seems to have been intrinsically connected both with the Gāhambārs and the Cāturmāsya sacrifices.

The deity : Visparat is considered to be the highest deity in Avestan religion. At the time of the Gāhambār festivals, this deity is praised and the portion from Visparat-section of the *Avesta* is recited. Really speaking in the *Avesta* there is only one god and it is Ahura Mazda. Thus it is stated : " Zoroastrianism is a monotheistic form of religion. It believes in the existence of one god, whom it knows under the names of Mazda, Ahura and Ahura Mazda[24]". Still Visparat is regarded as the principal deity of the Gāhambārs. In the Vedic texts relating to the Cāturmāsya sacrifices, Prajāpati is mentioned as the highest god. However, he is not regarded as the principal deity in any of the *Parvans* of the Cāturmāsya sacrifices. There are various other deities whom offerings are made in different *Parvans*. Viśve Devas played an important role in connection with the creation of the universe. It is stated in the *TBr* I·6·2 that, by offering the oblation to Viśve Devas, the Creator has created the progeny. The nature of Viśve Devas is variously explained in the Vedic texts. According to Macdonell, Visve Devas is a comprehensive group to represent all gods[25]. The Visparat in the *Avesta* may be compared

22. Ervad S. D. Bharucha, " The names of the six Gāhambārs or season festivals," *Sir J. J. Madressa Jubilee Volume*, Bombay, 1914; p. 199.
23. A. H. Bleeck, *Avesta : The religious books of the Parsees*, Vol. III, Hertford, 1894, p. 179.
24. J. Y. Modi, *The Religious system of the Parsis*, Bombay, 1893; p. 4.
25. A. A. Macdonell; *Vedic Mythology*, p. 130.

with Viśve Devas in Vedic texts. But so far as the other deities referred to in connection with the Cāturmāsya sacrifices are concerned, their parallels are not to be found in the *Avesta.*

The worship of the Manes : There are some references to the worship of the manes in the text dealing with the Gāhambārs. The time of the last Gāhambār is considered to be the precious time to perform the religious duties. It is believed that during this period the souls of the dead revisit this world. Thus, in honour of these dead ancestors, certain passages from the *Avesta* are to be recited. It is said that, " the function of Zoroastrian ceremonials is two-fold, and the rituals are accordingly divided into two classes those for the living and those for the departed"[26]. The word Fravashis is used in the *Avesta* to denote the departed souls. HAUG says : " Originally the Fravashis represented only the departed souls of ancestors, comparable to the *pitaras*, fathers, of the Brāhmaṇas, the *Manes* of the Romans"[27]. These Fravashis[28] are worshipped on the 19th day of every month and also in the Gāhambār festivals, particularly in the last Gāhambār. There is, however, an independent sacrifice for the manes, called Pitṛyajña, prescribed in the Vedic texts dealing with the Cāturmāsya sacrifices. This sacrifice is included in the third *Parvan* of the Cāturmāsya sacrifices. In many Vedic passages the seasons are identified with the manes to indicate the close relationship between the manes and the seasons. Thus, from the point of view of the worship of the manes, the Gāhambārs can be compared with the Cāturmāsya sacrifices.

As for the ritualistic procedure, very little is mentioned in the Avestan ceremony as against the Vedic sacrifices. All that one may presume is that these two sacrifices, referred to in the *Avesta* and in the Vedic texts must have been akin to each other, though not quite identical with each other.

5. Exegetical notes on certain peculiar words

There are many peculiar words occurring in the vedic texts in connection with different sacrifices. In the present context some such words occurring in the texts dealing with the Cāturmāsya sacrifices are taken into consideration. These words are arranged according to Sanskrit alphabets.

Aṁhaspatya : This is a name of the thirteenth month; the definition of this word as given by Gopīnātha is : 'The month having no passage of the sun : from one zodiacal sign into another, which in technically called

26. P. S. MASANI, 'The Rationale of Zoroastrial "Riuals,' *Sir J. J. Madressa Juilee Volume,* Bombay, 1914; p. 62.
27. op. cit. p. 206.
28. As rgards the nature of the Fravashi it is said that Fravashi is the eternal portion of all sentient being in the universe, Cf. I. J. S. TARAPORWALA, *Selection from Avesta and old Persian*, Calcutta, 1922, p. 94.

Adhikamāsa'. This name is mentioned in connection with the offering of clarified butter over a cake on one potsherd in the *ŚP*.

Anavartimukhin : The word occurs in the *ĀpŚS* 8·11·10, the *BhārŚS* 8·12·21 and the *HŚS* 9·16, in connection with the *SP*. *Avarti* means 'poverty, bad fortune,' and it is found in other texts also. It is said that the officiating priests and the sacrificer should remain in a happy mood and that they should not utter a word suggestive of poverty, etc., on the first night of the *SP*. This word is explained as : *na avartīni mukhāni yeṣām te.* While commenting on this word Dhūrtasvāmin on the *ĀpŚS*, has rightly pointed out the general attitude of people.

Anīkavant : This is an epithet of Agni. It is mentioned in the *TBr* 1·6·6 that Agni created four-fold army and thus he became the leader of that army (*anīka*), Agni is identified with the sun and *anīka* i. e. army with the rays of the sun. According to the *ŚatBr* 2·5·3·2, gods appointed Agni as the chief (*anīka*) at the time of the battle against Vṛtra. *Anīkavant* Agni is the principal deity in the Anīkavatīṣṭi.

Anṛtapaśu : This word occurs only in the *MS* 1·10·11 and the *KS* 36·6 in conection with the figures of the animals to be offered in the *VaruṇaP*. It is said that the creatures partook of the barley of Varuṇa, and therefore Varuṇa caught hold of the creation of Prajāpati. To appease Varuṇa the figures of animals prepared out of barley, are to be offered as symbols of falsehood.

Anvakṣam : This word is used in the *ŚāṅkhŚS* 3·18·17 in connection with the *ŚP*. It means 'immediately after'. The commentator explains it as follows : 'in the same sanctuary'. The *gaṇasūtra* on Pāṇini 5·4·107 enjoins the suffix *ṭac* to the word *akṣi* preceded by *anu*, when there is Avyayībhāva-compound; hence *anu* + *akṣi* is *anvakṣam*.

Apasalavi : This word occurs only in the *ŚatBr* 2·6·1·15. It means : 'from right to left or by the left'. Sāyaṇa points out that the suffix *vin* is attached to *apa* + *sala*, and interprets the word as : 'by the left'. The root *sal* (to move) is found, but the derivation is not attempted by Pāṇini. (See below : *Prasalavi*)

Apāyātayati : The *MānŚS* 1·7·1·18 uses this word in connection with the separating of the rice-grains for cooking the rice from those to be crushed, in the *VP* (Cf. also *MānŚS* 1·7·1·21). It is derived from *apa* + *ā* $\sqrt{yat}$ (causal) (to separate).

Abhivānyā : This word occurs in the *TS* 1·8·5, the *TBr* 1·6·8, and the *MS* 1·10·17 in connection with the *agniṣvātta* Pitṛs. The *KS* 36·11 and the *ABr* 7·2 give the word *abhivānyavatsā*. Commentators explain this word as, 'a cow whose calf is dead.' Sāyaṇa has tried to give the etymology of this word. His commentary reads as : वा गतिगन्धनयोरिति धातोरभिपूर्वस्य 'अभिवा' ति रूपम् । अन्यश्चासौ वत्सश्चान्यवत्स: । अभिप्राप्तोऽन्यवत्सो यस्या गो: सेयमभिवान्यवत्सा'

पोषणादिप्रकारेणोपस्थितेत्यर्थः । ‘The root *vā* means to go or to smell. By adding prefix *abhi*, the form *abhivā* is proved. This is other calf (*anyavatsa*). A cow, whom this other calf has approach is (called) *abhivānyavatsā*. This means that the cow has brought up (that calf) by nourishing etc.’ KEITH has translated this word as : “a cow with a calf to which it is to be won over” and remarks in the footnote : “Sāyaṇa’s derivation from $\sqrt{v\bar{a}}$ is very bad. Nārāyaṇa on *ĀśvŚS* 3·10·17 recognises the root *van*[29]”. WHITNEY has discussed the derivation of this word in the foot-note on *AV* 18·4·35. He says : “Primarily, *Vānya*, *abhivānya*, *apivānya*, *nivānya* as gerundives of $\sqrt{van}$, meaning ‘to be won over to or wanted to’; *abhivānyavatsa* is ‘a calf that has to be wanted to’ its new or adoptive mother. Such word means “(a cow) possessing such a calf, and by inference, a cow that has lost own calf”[30]. Thus, in the present context, the word *abhivānyā* must be derived from the root *van*. The *abhivānyā* cow is related to the dead ancestors of the sacrificer and hence the milk of such a cow is used in the Pitṛyajña (See below : *Nivānyā*).

Ambarīṣa : This word occurs in the *VādhūlaŚS* in connection with the frying of barley-grains in the Pitṛyajña. Sāyaṇa on the *TS* 5·1·9 interprets this word as : ‘Ordinary iron pan for frying the vegetable into ghee.’ The word occurs also in the *ṚV* 1·100·17; but there it is the name of a king. The derivation is doubtful; VISHVABANDHU suggests the derivation as : *amba* + *īṣaḥ* = *madhye ar ity upajanaḥ*[31], while Sāyaṇa on *ṚV* points out : *abi śabde auṇādika īṣan pratyayaḥ*.

Ākhūtkara : It is ‘the earth dug out by a rat’. EGGELING remarks : “Possibly a mouse-hole or the earth thrown up by a mouse”[32]. The word *ākhukirā* occurs in the *MS* 1. 10·20, having the same meaning. *VaikhŚS* 9·10 gives the word *ākhumūṣā*. M. WILLIAMS gives the meaning of *mūṣā* as ‘air-hole’; while the *vyākhyā* on the *VaikhŚS* paraphrases it as *ākhukarīṣa*[33] : i. e. ‘the earth dug out by a rat’. The word *utkara* often means ‘the rubbish-heap’.

Āmikṣā : This is an important oblation in the *VP* and the *VaruṇaP*. It is a solid substance derived from milk with curds. The word seems to have been derived from *ā* $\sqrt{mi\d{s}}$ (to wet).

Uddhāvam : This occurs in the *MānŚS* 1. 7·6·19 in connection with the shaking of the sacrificial grass, while being spread out round the fire in the Pitṛyajña. The word is derived from *ud* + $\sqrt{dh\bar{u}}$ (to shake), and it is used as adverb. The other forms of this root are also found in the *MānŚS*, such as, *uddhūya* (1·7·6·15), *uddhavāt* (1·7·6·19).

Upavīta : See below : *Yajñopavīta*.

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29. KEITH; *Ṛgveda Brāhmaṇas*, Cambridge, 1920, p. 290 fn.
30. WHITNEY; *Atharvaveda Saṁhitā*, Cambridge, 1905, p. 880.
31. *Vaidikapadānukramakośa*, Vol. I (Saṁhitā), Sect. 1. Part 1, p. 391.
32. *SBE*, Vol. XII, p. 440 fn.
33. CALAND, *Vaikhānasaśrautasūtram*, Calcutta, 1941; p. 99 fn.

Ūrṇāstukā : It is explained as : " Wool, grown between the two horns of a goat, after having been once cut off before " (Cf. *HŚS* 4·4; *ĀpSŚ* 7·6·1). This wool is used in connection with the carrying forth of the fire. The word *stukā* is interpreted by the commentator as ' a tuft ' or ' grown after having been cut before'. M. WILLIAMS gives the root *stu* and says : ' it is probably invented to serve as a root for the words below (like *śtukā*), meaning to be clotted or to trickle.'

Ekoddhīni : This word occurs in the *MānŚS* 1·7·4·1 in connection with the preparation of the *karambha*-pots. It means : ' having one elevation.' This is derived from *ud* + √*dhā* (to erect). See similar words like *tryuddhim*, *pañcoddhim*.

Karambhapātra : The pots prepared out of *karambha* are offered in the *VaruṇaP*. Commentators explain the word *karambha* as : " The flour of parched barley grains sprinkled with curds". Sāyaṇa on the *TS* 1·8·3 interprets it as, " the pots prepared out of barley flour mixed with curds and ghee are *karambha*." EGGELING on the *ŚatBr* 2·5·2·14 says : 'a kind of porridge prepared with roasted barley, coarsely ground, and sour curds"[34]. The word *karambha* occurs in other vedic texts also. It is regarded as the oblation for Pūṣan.

Karīra : It is a kind of plant having young leaves and thorns. It generally grows in a desert. The fruits of *karira*[35] are used in the *VaruṇaP*. Commentators have not been able to ascertain the nature of the plant definitely. It can, however, be properly identified with the plant having the botanical name *Capparis Aphylla*. Only Kṣīrasvāmin on Amarakośa 2·4·77 has tried to give the etymology of the word *karīra* as ' a tree that drives away the elephants with thorns'.

Kavyavāhana : It is an epithet of Agni intended for the manes in the Pitṛyajña. The fire that carries away *kavya* (i. e. flesh) is *kavyavāhana*. This is derived according to Pāṇini 3·2·65, where the word *kavya* is cited. The *TS* 2·5·8 and the *MS* 1·10·18 give the two names of the fire—*havyavāhana* is for gods and *kavyavāhana* is for manes. It is seen that, originally, there is a word *kravya* (i. e. flesh), which occurs in the *ṚV* 10·16·11. The Avestan word *Xrvīsya* is also comparable with sanskrit *kravi·s* The form *Xrvīsyantahe* occurs in the *Avesta* (*Meher Yasta* para 36) meaning : ' One who is blood-thirsty ' (Persian—*khaviṣ*).

Kupa : It occurs only in the *ŚatBr* 2·6·2·17 and in the *KātŚS* 5·10·18 in connection with the Tryambaka-rite. According to commentators, this word means : ' a beam of the balance.' It may be noted here, that this word occurs in a dialect of the Muṇḍas; it means ' heap '[36].

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34. Cf. *SBE*, Vol. XII. p. 395.
35. V. V. BHIDE, ' The use of karīra in the vedic sacrifice', Proceeding and Transaction of 24th session of AIOC, Poona, 1972, p. 215–220.
36. S. BHATTACHARYA, *A Bond Dictionary*, Deccan College, Poona 1968; p. 32.

Kṣurapavi : This word occurs many times in the Vedic texts. The *MS* 1·10·14 and the *KS* 36·8 mention this word in connection with Sāntapanīyeṣṭi. It is said that, the Maruts could find out the secrets of Vṛtra by means of *kṣurapavi.* Thus, it seems that *kṣurapavi* is a kind of missile having sharp edge like a razor.

Jāndhita : This is a very peculiar word occurring in the *ŚatBr* 2·6·2·7 in connection with the Tryambaka-rite. The cross-road is a favourite place of Rakṣas and Rudra. Sāyaṇa interprets this word as : 'a place wished for Rudra by the people". EGGELING translates it as : "favourite haunt". The derivation would thus be from *jana* + $\sqrt{dh\bar{a}}$; but it is doubtful.

Tekṣṇiṣṭha : This word occurs only in the *TBr* 1·6·6 in connection with the Sāntapanīyeṣṭi. According to *TBr*, the sun heats scorchingly at noon. *Tekṣṇiṣṭha* is the superlative form of *tīkṣṇa.* Bhattabhāskara notes this irregular form from *tīkṣṇa*, and says that *etva* is a Vedic peculiarity. A comparative form of the word *tīkṣṇa*, namely, *tekṣṇīyasā* is also found in the *JBr* 1·129. The word *tīkṣṇa* can be derived from the root *tij* (to sharpen).

Tryambaka : It is an epithet of Rudra and is found in all the texts dealing with the Tryambaka-rite. The derivation of this word is given differently. Only Bhattabhāskara's explanation on the *TS* 1·8·6 has been taken into consideration in the present context. He explains : "One having three eyes; or *ambaka* means Veda and hence one who is treated by three Vedas is Tryambaka, or *am* means to move, hence *ambāḥ* means sources of movement which are heaven, water, and earth. Tryambaka is praised in all these three sections of the universe". Tryambaka also denotes Rudra associated with the cult of "mothers" (*amba*)[37].

Darvyudāyuvana : This is a peculiar kind of spoon used for scooping the cooked rice in the Gṛhamedhīya-rite. The word *udāyuvana* occurs in the *AV* 9·6·17. This is derived from *darvi*+*ud*+*ā*+ $\sqrt{yu}$ (to scoop). (Cf. *ĀpŚS* 8·11·16, *HŚS* 9·5).

Nardati (also *Nardet*, *Nardat*) : These forms of the root *nard* are found in the *VaikhŚS* 9·3 in connection with the lowing of a bull at the time of the Pūrṇadarvya-offering. All other texts use the forms of the root *ru* in that context.

Nivānyā : This word occurs in the *ŚatBr* 2·5·3 and the *KātŚS* 5·6·28, in connection with the Pitṛyajña. The word *nivānyavatsā* is also found in the *ŚatBr.* 12·5·1·4. It means 'a cow whose calf is dead.' It is derived from *ni* + $\sqrt{van}$. (to be won over) (See above : *Abhivānyā*).

37. R. N. DANDEKAR, 'Rudra in the Veda', Journal of the University of Poona, Humanities Section No. 1, 1953. The word Tryambaka is also understood to mean, of course, not convincingly a coconut. Cf. S. K. GUPTA, "Coconut (Tryambaka in the Ṛgveda) is the origin of Śiva cult", *Summaries of Papers*, Part I, XIV All India Oriental Conference, Darbhanga, 1948, pp. 7–9.

Niṣkāsa : It is the scrapings of the oblation. This word is found in connection with the Avabhṛtha-rite in the *VaruṇaP*. The word *niṣkāṣa* is also seen in some of the Vedic texts (Cf. *MS* 1·10·15, *KS* 36·9). It is here seen that the word *niṣkāsa* is derived from the *nis* + √ *kas* (to move) and the word *niṣkāṣa*, from *nis* + √ *kaṣ* (to scrape). The meaning of both these words is the same.

Nyakna : This word occurs in the *TBr* 1·6·4 in connection with the *VaruṇaP*. Sāyaṇa explains it as follows : " contracted due to the affection of the disease of cold and gout "; while Bhattabhāskara assigns to this word the meaning 'slightly bent inward.' The derivation of this word would be from *ni* + √ *añc* (to bend). The *KS* 29·9 mentions the word *nyaknāḥ* which also has the same sense.

Paḍvīśa : This word occurs in the *TBr* 1·6·10 in connection with the Tryambaka-rite. A cross-road is regarded as *paḍvīśa* that is a place favourite for the Rakṣas. Bhattabhāskara assigns another meaning to this word, namely, 'a place for fastening the fetters (to the feet) of horses'. The word *paḍbīśa* is also found in the *ṚV* 1·162·14 and the *AV* 6·96·2, where it is interpreted as a place for fastening the fetters (to the foot) of a horse. Sāyaṇa on *ṚV* suggests the derivation of this word as : *bandhanam pat, tadvān pradeśaḥ*. It seems that *paḍ* is the form of *pāda* and *vīśa* can be derived from *vi* + √ *īś* (to go).

Pākatrā : It is said in the *TBr* 1·6·6 that whatever is performed in a concise or abbreviated form is *pākatrā*, hence the Gṛhamedhīya-rite is *pākatrā*. Sāyaṇa explains this word as Pākayajña; Bhattabhāskara, however, gives the etymology of this word as : '*pāka* means concise and the termination *trā* is a Vedic peculiarity.' Hence it is here proper to derive the word *pāka* from the root *pā* + *ka* and not from the root *pac*. This word occurs twice in the *ṚV* (8·18·15, 10·2·5). Sāyaṇa on 10·2·5 takes *pāka* as concise, but he says the termination *tra* is to indicate the instrumental case.

Parogavyūti : It is used in the *HŚS* 16·3 in connection with the Tryambaka-rite. The word *gavyūti* is a kind of measurement being equal to two *krośas*. Literally, it means cow's pasture. This word occurs in other Vedic texts also.

Pṛṣadājya : This word occurs frequently in the Vedic texts. The *KātŚS* 5·2·25 defines this word as : " clarified butter mixed with curds ". This mixture looks like ghee with spots. In the *VP* and *VaruṇaP*, the Anūyāja-offerings are made with *pṛṣadājya*.

Praghāsya : It is an epithet of the Maruts. Sāyaṇa on the *TS* 1. 8·3 explains it as follows : " Those acts, which nullify the effect of Varuṇa's fetters are *varuṇapraghāsas*; the Maruts who are capable of those acts are *praghāsyas*." According to Bhattabhāskara, ' optionally, *praghāsya* is a particular group of the Martus'. Mahīdhara on the *VS* 3·44 rightly derives this word

from *pra* + √*ghas* (to consume) and says that the Maruts who consume *praghāsa* (i. e. a peculiar oblation) are *praghāsin*. Modern scholars translate it as 'voracious.' (See below *Varuṇapraghāsa*).

Prativeśa : This word occurs in the *TBr* 1·6·7 in connection with the auxiliary rice cooked in the Gṛhamedhīya-rite. Vāñcheśvara and Gopīnātha on the *HŚS* 8·12 explain this word as : "The out-house in front of the house is *prativeśa*." By way of an anology, the Dakṣiṇa fire which is near to the Āhavanīya and the Gārhapatya fires, is considered to be the *prativeśa* and a rice cooked on that fire is also called *prativeśa*." According to *Vārttika* on Pāṇini 6·3·22, the word should be *prativeśa* or *pratīveśa*. It is derived from *prati* + √*viś* (to enter).

Prasalavi : This word occurs in the *ŚatBr* 2·6·1·15, and it means 'from the left to the right.' Sāyaṇa, here, says : "*prasala* is by the right and suffix *vin* is added to indicate the meaning of possession." The word *prasavi* occurs in *ŚāṅkhBr* 10·3 with the same meaning, and it can be derived properly from *pra* + √*sū* (to set in motion). Sāyaṇa's derivation is unsatisfactory. (See above : *Apasalavi*).

Prācīnāvīta : In all the Vedic texts, this word occurs in connection with the Pitṛyajña. It is stated that, while going through the procedure relating to the manes, one should have his sacred cord suspended over the right shoulder and under the left arm. The *TĀ* 2·1 defines this word as "opposite to *yajñopavīta*." This word is split up as *prācīna* + *ā* + *vīta*; and the form *vīta* can be derived from the root *vye* (to cover). The *MS* 1·10·18 used the word *prācīnāvavīta*; which is split up as *prācīna* + *ava* + *vīta*. Here the significance of the prefix *ava* can be properly understood as opposite to *upa* in *yajñopavīta*. (See below : *Yajñopavīta*).

Prāṇasaṁtata : This is a technical term used in the *ĀśvŚS* 2·17·5; 2·15·14, in connection with the verses to be recited at the formal carrying forth of the fire in the *VaruṇaP*. It is explained by the *ĀśvŚS* in the previous *sūtra* as : "One should halt with the utterance of *praṇava*, and commence the recitation of the following verse without breathing in."

Mūta : This word is used in connection with the Tryambaka-rite, meaning 'a basket made of grass.' This word is derived from the root *mav* or *mū* (to bind).

Yajñopavīta : This word occurs in all the texts dealing with the Pitṛyajña. It is explained in the *TĀ* 2·1 as : "While putting on the cloth or the skin (of a black antelope), by the right, he should hold up his right arm (above the cloth or the skin) and stretch down the left arm (under the cloth or the skin.) This is the *yajñopavīta*." This word is split up as *yajña* + *upa* + *vīta*. Only the word *upavīta* is also found in some Vedic texts (Cf *TS* 2·5·11·1; *MS* 1·10·18). It is for the first time in the

Gṛhyasūtras[38] that a reference is made to the thread or cord of *kuśa*-grass for preparing the *Yajñopavīta*. According to the *BaudhGS* 2·2, the right hand is identified with the *yajña*, because the acts, indicated by the root *yaj*, are to be performed with the right hand. Hence that, which covers the body except the right hand, is *yajñopavīta*. The derivation of the word *vīta* is suggested from the root *vī*[39] (to weave), but it would be proper to derive it from the root *vye* (to cover).

Varuṇapraghāsa : This is the name of the second *Parvan* of the Cāturmāsya sacrifices. The *ŚatBr* 2·5·2·1 gives the derivation of this word as follows : "Creation, produced by Him (Prajāpati), partook of Varuṇa's barley. Originally the barley belonged to Varuṇa. And from their partaking of Varuṇa's share, the name *Varuṇapraghāsa* (is derived)". The expression *varuṇasya prādan* suggests the derivation from *varuṇa* + *pra* + $\sqrt{ad}$ (to eat). According to Pāṇini 2·4·37, *ghas* is substituted for *ad* and thus *pra* + $\sqrt{ad}$ gives the form *praghāsa*. (See above : *Praghāsya*)

Vājina : It is the liquid substance of milk added to curds. According to Sāyaṇa on the *TS* 1·6·2, it is 'the water-portion of milk'. This word is derived from the root *vaj* (to give vigour). *Vājina* is offered to Vājins, a deity possessing vigour (*vāja*). According to Sāyaṇa on the *TS* 1·8·2, "the word *vājina* causes to procure another deity, namely, Vājin, possessing the word *vāji*".

Śunāsīra : It is generally understood as an epithet of Indra; but, according to some scholars, it denotes a separate dual divinity. This is the principal deity in the *ŚP*. This word is explained variously by the commentators and by modern scholars. Yāska and Sāyaṇa say that *śuna* is Vāyu, and *sīra* is Āditya. Referring to the word *śunāsīrau*, occurring in the *ṚV* 4·57·5-8, MACDONELL remarks : "Agricultural implements named *śuna* and *sīra*, probably the ploughshare and the plough, are invoked in a few verses of the *ṚV* and a cake assigned to them at the sacrifice in the ritual"[40]. While translating the relevant passage from the *ŚatBr* 2·6·3, EGGELING has explained this word as : "*śuna* and *sīra*, probably the ploughshare and plough, considered as two tutelary deities of agricultural pursuits but by Yāska identified with Vāyu and Āditya"[41]. KANE says : 'the word *śunāsīra* occurs several times. The meaning is doubtful"[42]. But the *ŚatBr* 5·6·3·2 gives the meaning of the word "*śuna* as the prosperity of gods". Again the word *śuna* and *phāla* are separately mentioned[43]; hence *śuna* cannot be the ploughshare. Thus the correct meaning of this word may be suggested as : 'the deity that bestows the prosperity through the plough'.

38. Cf. *GobhilaGS* 2.11
39. T. R. AMALNERKAR, *A note on the yajñopavīta*, Lucknow, 1916, p. 7.
40. *Vedic Mythology*, p. 155.
41. *SBE*, Vol. XII, p. 445 fn.
42. *History of Dharmaśāstra*, Vol. II, Part ii, p. 1105.
43. Cf. *ṚV* 4.57.8.

Saṁcara : There are five *saṁcara*-oblations to be offered in every *Parvan* of the Cāturmāsya sacrifices. This word is derived from *saṁ* + √*car* (to follow).

Saṁnīya : This word occurs in the *MānŚS* 1·7·6·45 in connection with the mixing together of the oblations in the Pitṛyajña. It is derived from *saṁ* + √*nī* (to put together).

Saṁsarpa : It is the name of the month having two passages of the sun from one zodiacal sign into another; it is technically called *kṣayamāsa*. This is referred to in connection with the offering of an oblation over a cake on one potsherd in the *ŚP* (See above : *Aṁhaspatya*).

Sāntapana : It is an epithet of the Maruts. It is said in Vedic texts : " The Maruts scorched the Asuras on all sides; hence they are characterised as *sāntapana*. " The word is derived from *saṁ* + √*tap* (to scorch).

Sākamedha : This is the name of the third *Parvan*. The word *sākam* is used in the *TS* 1·8·4 to indicate the time coinciding with sunrise. Referring to this passage from *TS*, EGGELING remarks : " According to Black *Yajurveda*, the cake to Agnī Anikavant to be prepared (or offered) simultene-ously (Sākam) with the rising sun; hence is probably derived the term Sākamedha"[44]. Gopīnātha gives another explanation of this word as : ' prospering together '. He derives it from *sākaṁ* + √*edh* (to prosper).

Sthaṇḍila : This word occurs only in the *VaikhŚS* 9·11 in connection with Tryambaka-rite. It means a piece of ground, for placing the fire. M. WILLIAMS remarks : ' (it is) of unknown derivation; according to some, connected with the root *sthal* '.

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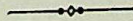
44. *SBE*, Vol. XII, p. 409 fn.

वैश्वदेवशुनासीरीय-विहारः

१· गार्हपत्यः
२· दक्षिणाग्निः
३· वेदिः
४· आहवनीयः

वरुणप्रघास- विहारः

१. गार्हपत्यः
२. दक्षिणाग्निः
३. वेदिः
४. आहवनीयः
५. उत्तरा वेदिः
६. दक्षिणा वेदिः
७. उत्तरवेदिः
८. दक्षिणाहवनीयः
९. चात्वालः
१०. उत्करः

स्केल - १ सें. मी = १२ अंगुले

साकमेध-विहारः

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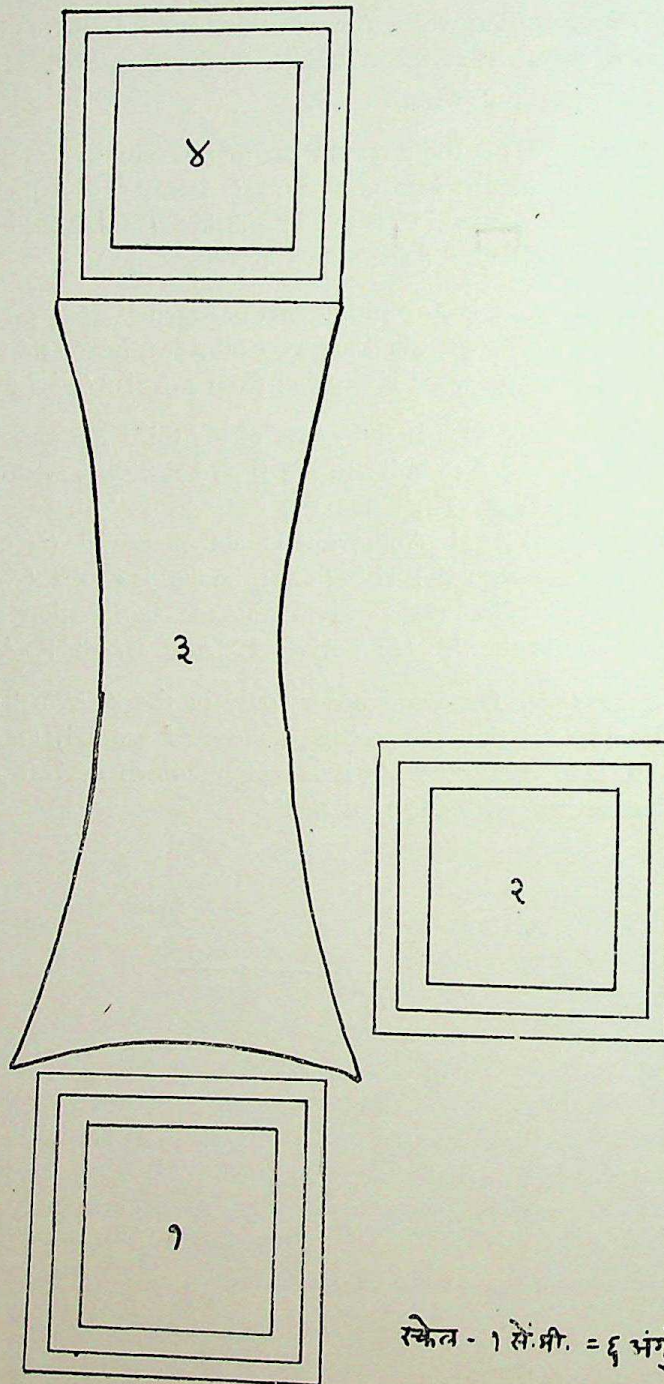
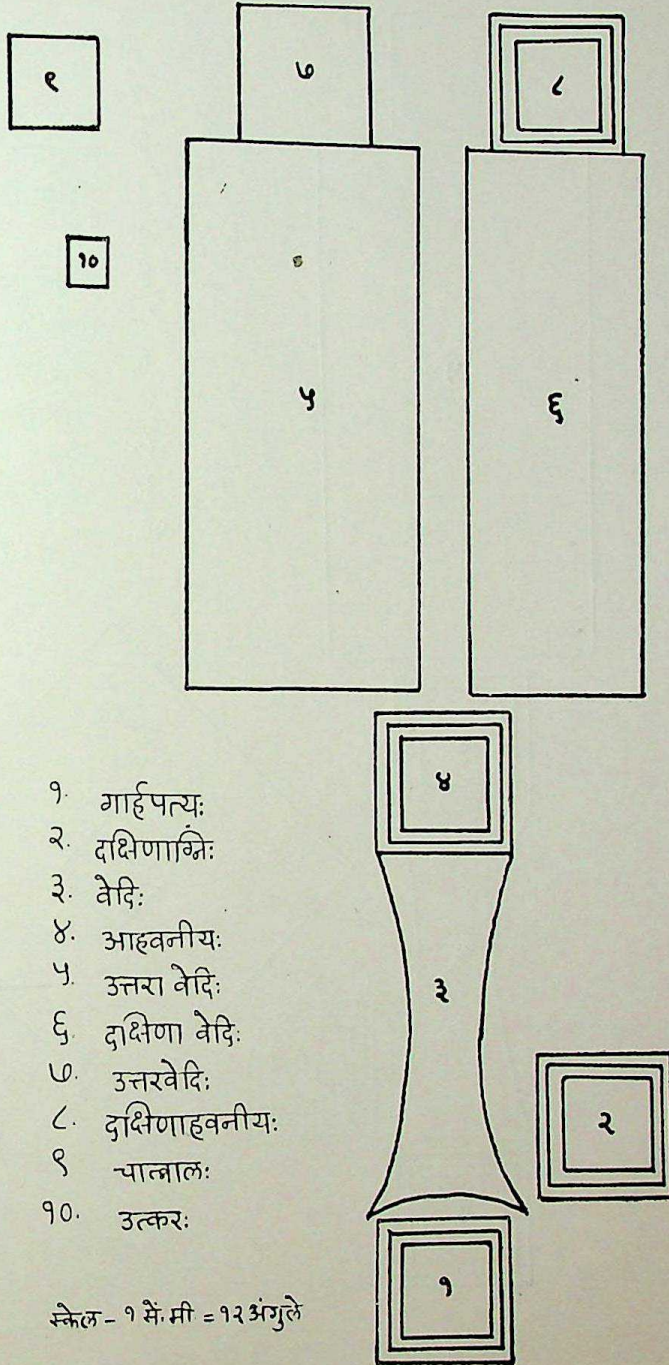
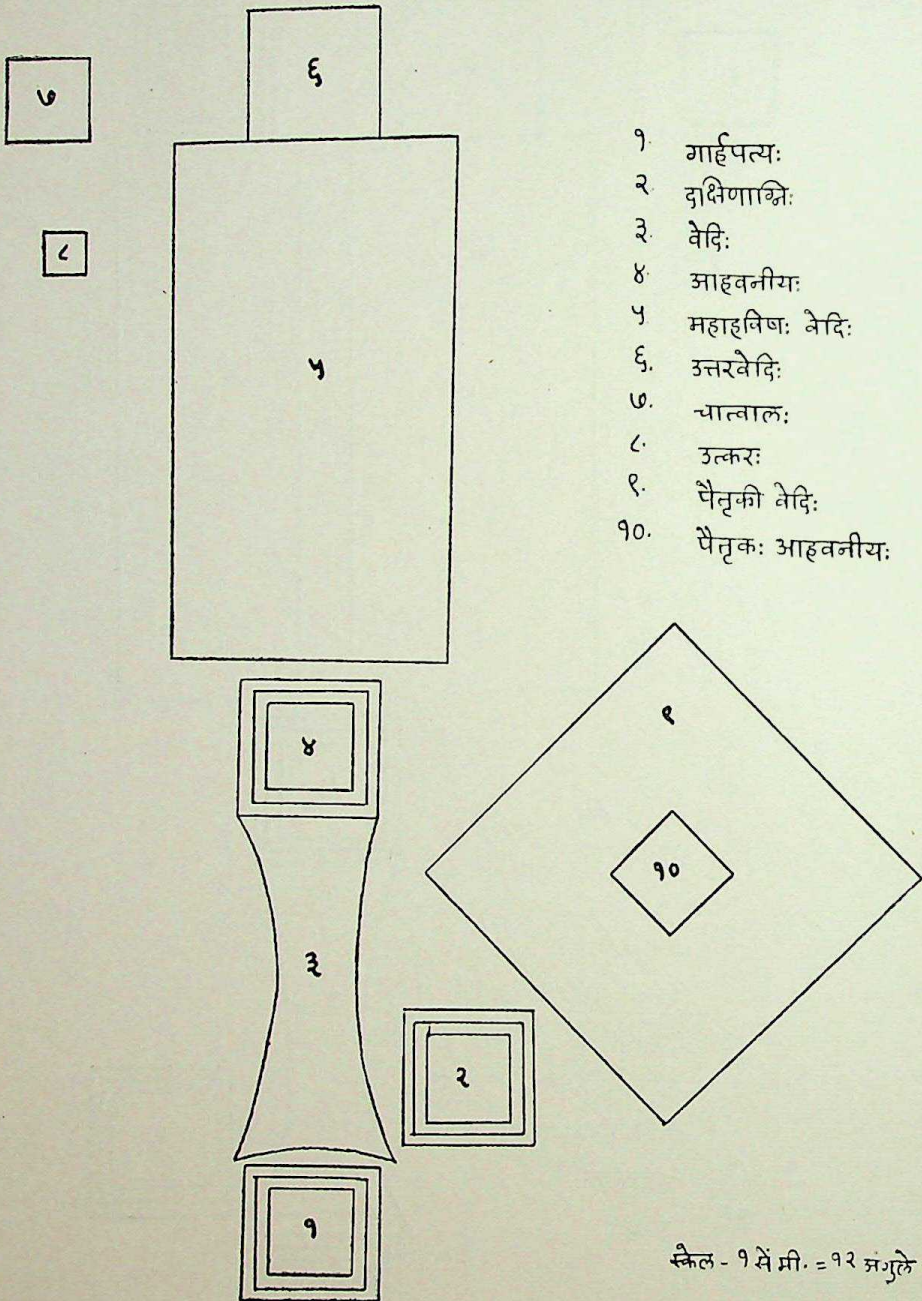
१०
१ गार्हपत्यः
२ दक्षिणाग्निः
३ वेदिः
४ आहवनीयः
५ महाहविषः वेदिः
६ उत्तरवेदिः
७ चात्वालः
८ उत्करः
९ पैतृकी वेदिः
१० पैतृकः आहवनीयः
स्केल - १ सें मी. = १२ अंगुले

APPENDIX

श्री:

महादेवसोमयाजिविरचित:

चातुर्मास्यप्रयोग:

[The *Prayoga* by Mahādeva Somayājin, giving the detailed procedure of the Cāturmāsya sacrifices is being reproduced here. The manuscript of the *Prayoga*, which has been described earlier (p. 150 fn), is neatly written and in it the marginal corrections are added at many places. The nasal sound is indicated not by *parasavarṇa* but by a *bindu*. In the text, presented here the *parasavarṇa* is used. The verses and the formulas, where they are given in the abbreviated forms, are here completed in the brackets. They are reproduced without accents, however, their exact references are indicated as far as possible.]

अन्वारम्भणीयेष्ट्यन्तम्

१. मङ्गलाचरणम्

श्रीगणेशाय नम: । श्रीगुरुभ्यो नम: ।
आदौ गजाननं नत्वा तथा योगेश्वरीं शिवम् ।
कालं कामं पर्शुरामं पश्चाद् ग्रन्थश्च लिख्यते ।

२. चातुर्मास्यानां प्रयोगद्वयम्

ओम् । 'अक्षय्यँ ह वै सुकृतं चातुर्मास्ययाजिन:' । भवतीति शेष: । चातुर्मास्यानि नित्यानि । 'अग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि' इति नित्येषु पाठात् । 'प्रतिसंवत्सरं सोम:' इत्यादि स्मृतेश्च । तेषां सांवत्सरिक: प्रयोग: सूत्रे स्पष्ट: । द्वादशाहिक: प्रयोगो यथाप्रयोगो वा बौधायनादिसूत्रे । तत्र द्वादशाहिकप्रयोगे यथाप्रयोगे वा उदगयन आपूर्यमाणपक्षे कृत्तिकादिविशाखान्तदेवनक्षत्राणाम् अन्यतमे आरम्भसमाप्ती आरम्भो वा ।

३. अनारम्भे प्रायश्चित्तम्

आधानोत्तरं प्रथमसंवत्सरे चातुर्मास्यानामनारम्भे विभ्रष्टेष्टि: । 'यो यज्ञविभ्रष्ट: स्यात् तस्मा एतामिष्टिं निर्वपेदाग्नेयमष्टाकपालमैन्द्रमेकादशकपालँ सौम्यं चरुम्' (तैसं २.३.३३) इति काम्येष्टिकाण्डोक्ताम् । अशक्तौ तद्देवत्यपूर्णाहुतीर्वा कृत्वानुष्ठानम् । द्वितीयादिप्रयोगे प्रतिसंवत्सरमननुष्ठाने पाथिकृतीं पूर्णाहुतिं वा कृत्वानुष्ठानम् । आद्ये प्रयोगे गणपतिपूजनपुण्याहवाचननान्दीश्राद्धकूष्माण्डहोमपञ्चहोत्रान्वारम्भणीया: । द्वितीयादौ पुण्याहवाचनादि न भवति ।

४. संकल्पः

अथ हिरण्यकेशिचातुर्मास्यप्रयोगः । यज्ञपुरुषं ध्यात्वा गार्हपत्यस्य पश्चाद् दर्भेष्वासीनो दर्भान् धारयमाणः पत्न्या सह प्राणानायम्य देशकालौ स्मृत्वा 'श्रीपरमेश्वरप्रीत्यर्थं यथाप्रयोगपक्षमाश्रित्य ऐष्टिकचातुर्मास्यैर्यक्ष्ये' इति संकल्प्य 'गणपतिपूजनं पुण्याहवाचनं मातृकापूजनं नान्दीश्राद्धं च करिष्ये' इति संकल्पात् पूर्वं तदुत्तरं वा कुर्यात् ।

५. ऋत्विग्वरणम्

अथ ऋत्विग्वरणम् । 'ऐष्टिकचातुर्मास्येष्वध्वर्युं त्वामहं वृणे' एवं ब्रह्मादीन् वृत्वाऽर्हयेत् ।

६. कूष्माण्डहोमः

'चातुर्मास्याङ्गत्वेन कूष्माण्डैर्होष्यामि'। अध्वर्युः । उद्धरणपक्षे आहवनीयमुध्दृत्य स्मार्तवदाज्यँ सँस्कृत्य जुहूँ स्रुवं च संमृज्य स्रुवेणाहवनीये कूष्माण्डहोमं वरदानान्तं कृत्वा (बौधसू ३.७.११) ।

७. पञ्चहोतृहोमः

ततः 'चातुर्मास्यान्यालभमानः पञ्चहोतारं सग्रहँ होष्यामि'। अध्वर्युः । पुनरुध्दृत्य सकृद्-गृहीतेन पञ्चहोतारं मनसानुद्रुत्य सग्रहँ (तैआ ३.३) हुत्वाग्निं परित्यज्य ।

८. अन्वारम्भणीयेष्ट्यारम्भः

पुनः 'चातुर्मास्यान्यालभमानोऽन्वारम्भणीयेष्ट्या यक्ष्ये'। पुनरुध्दृत्यान्वादधाति । 'ममाग्ने वर्चो ० अद्य यज्ञाय ० इमामूर्जं' यथातिथि । 'अन्वारम्भणीयँ हविः ०'। पौर्णमासं तन्त्रम् । बर्हिषा व्रतम् । इध्माबर्हिः । वेदम् । परिस्तरणम् । न 'उभावग्नी'।

९. हविर्निर्वापः

'कर्मणे वां ० यज्ञस्य ०'। सदने ० पात्राणि (प्रयुनक्ति) द्वादश कपालानि चरुस्थालीं मेक्षणं तण्डुलसंवापपात्रम् । अन्वाहार्यस्थालीवर्जं प्रकृतिवत् । निर्वपणकाले 'अग्नये वैश्वानराय जुष्टं निर्वपामि । पर्जन्याय जुष्टं (निर्वपामि)'। 'अग्ने वैश्वानर हव्यँ रक्षस्व । पर्जन्य हव्यँ रक्षस्व'। 'देवस्य त्वा (सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ता)भ्यामग्नये वैश्वानराय पर्जन्याय वो जुष्टं प्रोक्षामि'। अँशवस्थान्ते 'यथाभागं व्यावर्तेथाम्'। इदमग्नये वैश्वानराय च पुरोडाशीयान् । इदं पर्जन्याय च चरव्यान् ।

१०. कपालोपधानम्

उपधानकाले द्वादश कपालानि । अन्ते पञ्चकृत्वः 'चिदसि'। 'अपाग्नेऽ(ग्निमामादं जहि निष्क्रव्यादँ सेध) । आ देवयजं वह । ध्रुवासि पृथिवीं (दृँहायुर्दृँह प्रजां दृँह सजातानस्मै यजमानाय पर्यूह' इति) स्थालीमुपधाय । 'भृगूणा (मङ्गिरसां तपसा) तप्यस्व' इति स्थाल्याः परितोऽङ्गा-राध्यूहनम् । पिष्टानि समोप्य शूर्पात् पात्रान्तरे तण्डुलान् समोप्य । पिष्टान्युत्पूय 'देवो वः (सवितोत्पुनातु । अच्छिद्रेण पवित्रेण । वसोः सूर्यस्य रश्मिभिः' इति) तण्डुलानुत्पुनाति । पिष्टेष्वप आनीय स्थाल्यामानयति । पुरोडाशमधिश्रित्य 'घर्माः स्थ (विश्वायुषः') इति स्थाल्यां तण्डुलानावपति । प्रथन-परिमार्जन-अभिज्वलन-भस्माभ्यूहनानि न चरौ । समानमा हविरुद्वासनात् ।

११. हविरुद्वासनम्

'आप्यायतां घृत(योनिरग्निर्हव्यानुमन्यताम् । खमङक्ष्व त्वचमङक्ष्व सुरूपं त्वा वसुविदं पशूनां तेज)साग्नये वैश्वानराय जुष्टमभिघारयामि । आप्या(यतां घृतयोनिरग्निर्हव्यानुमन्यताम् । खमङक्ष्व त्वचमङक्ष्व सुरूपं त्वा वसुविदं पशूनां) तेजसा पर्जन्याय जुष्ट(मभिघारयामि)'। 'आर्द्रो भुवनस्य गोपाः (शृत उत्स्नाति जनिता मती)नाम्'। स्थाल्या सहैवोद्वासनं चरोः। वेद्यां तूष्णीं हविरासादनम्। यजमानः। 'यज्ञौ स्थः सर्वतः श्रितौ स(र्वतो मां भूतं भविष्य)च्छ्रयेतां शतं (मे सन्त्वाशिषः सहस्रं मे सन्तु सूनृता इरावतीः पशुमतीः) । अयं यज्ञः'। विहव्यम्। चतुर्होता। वेदनिधानादि समानमा प्रधानात्।

१२. प्रधानयागः

'अग्नये वैश्वानरायानुब्रूहि। अग्निं वैश्वानरं यज। अग्नेर्वैश्वानरस्याहं (देवयज्य)यान्नादो भूयासम्। पर्जन्यायानु(ब्रूहि)। पर्जन्यं यज। पर्जन्यस्याहं (देवयज्यया)न्नादो भूयासम्'।

१३. जयहोमः

पुरस्तात् स्विष्टकृतो जयहोमः। द्वादशगृहीतं गृहीत्वाग्रेणाहवनीयं परीत्य दक्षिणतस्तिष्ठन् प्रत्याहुति समिधोऽभ्याधाय विग्राहं जुहोति। 'चित्तं च स्वाहा'। चित्तायेदं (न मम)। 'चित्तिश्च स्वाहा'। चित्तय (इदं न मम)। 'आकूतं च स्वाहा'। आकूतायेदं (न मम)। 'आकूतिश्च स्वाहा'। आकूत्या इदं (न मम)। 'विज्ञातं च स्वाहा'। विज्ञातायेदं (न मम)। 'विज्ञानं च स्वाहा'। विज्ञानायेदं (न मम)। 'मनश्च स्वाहा'। मनस इदं (न मम)। 'शक्वरीश्च (स्वाहा)'। शक्वरीभ्य इदं (न मम)। 'दर्शश्च (स्वाहा)'। दर्शायेदं (न मम)। 'पूर्णमासश्च (स्वाहा)'। पूर्णमासायेदं (न मम)। 'बृहच्च (स्वाहा)'। बृहत इदं (न मम)। 'रथंतरं च स्वाहा'। रथंरायेदं (न मम)। 'चित्तं च स्वाहा' इति द्वादशाहुतीर्हुत्वा यथेतं प्रत्येत्य। पुनः सकृद्गृहीतेन तथैव 'प्रजापतिर्जयानिन्द्राय' इति त्रयोदशीम्। 'प्रजापतिर्जयानिन्द्राय वृष्णे (प्रायच्छदुग्रः पृतनाज्येषु तस्मै विशः समनमन्त सर्वाः स उग्रः स हि) हव्यो बभूव स्वाहा'। प्रजापतय इदं (न मम)।

१४. अवशिष्टविधानम्

स्विष्टकृदादि। विरुज्य प्राशितम्। उभयोश्चतुर्धाकरणम्। दक्षिणाकाले हिरण्यं वैश्वानरे धेनुं पर्जन्ये। 'इमे हिरण्यधेनू अमृतस्य पूर्णे सहस्रधारे उत्से अक्षीयमाणे। ते दध्रतुः पृथिवीमन्तरिक्षं दिवं च ताभ्याँ हिरण्यधेनुभ्यामतितराणि मृत्युम्। ब्रह्मणी ब्रह्मणी स्थो ब्रह्मणे वां हुताद्ये मा मा हिँसिष्टमहुते मह्यँ शिवे भवतम्'। 'ब्राह्मणा इमे हिरण्यधेनू (यथाभागमहिँसन्तः प्रतिगृह्णीध्वम्)'। 'देवस्य त्वा ० अग्नये हिरण्यँ रुद्राय गां ताभ्याममृतत्व(मश्यां वयो ० दक्षिणो)त्तानौ वामाङ्गीरसः (प्रतिगृह्णातु)'। 'अग्नेर्वैश्वानरस्याहमुज्जिति(मनूज्जेषम्)। पर्जन्यस्याहमु(ज्जितिमनूज्जेषम्)। नित्याः पत्नीसंयाजाः। 'त्वया वेदिं' पार्वणपुनरालम्भवर्जं सिद्धमिष्टिः सन्तिष्ठते।

वैश्वदेवपर्व

१. संकल्पः

अथ वैश्वदेवः। तदानीमेव 'वैश्वदेवेन यक्ष्ये'। वृता एव ऋत्विजः। उदवसानं वैकल्पिकम्। उद्धरणपक्षे गार्हपत्यदक्षिणाग्न्योः अजस्रपक्षे त्रयाणामपि पृथगरणीष्वात्मनि वा समारोपणं कृत्वा।

प्राचीनप्रवणत्वं संपाद्य शम्यामानेन षट्त्रिँशदङ्गुलात्मकेनाहवनीयं कल्पयित्वा तत्क्षेत्रमानेनापरयोरायतने कृत्वा उद्धत्यावोक्ष्य क्रमेण मथित्वा लौकिके वोपावरोह्यायतनेषु निदधाति ।

२. अग्निप्रणयनम्

उद्धरणपक्षे अध्वर्युरुत्तरेण गार्हपत्यं दर्भान् सँस्तीर्य दक्षिणेनाहवनीयं ब्रह्मयजमानावुपवेश्य पात्राणि प्रयुनक्ति । जुहूँ स्रुवमग्निहोत्रहवणीमाज्यस्थालीमूर्णास्तुकां प्रणयनीयमिध्ममुपयमनीः सिकता उपवेषं च। पवित्रे कृत्वा तूष्णीं प्रोक्षणीः सँस्कृत्य पात्राणि प्रोक्ष्य जुहूँ स्रुवं च संमृज्याज्यँ सँस्कृत्य गार्हपत्येऽग्निप्रणयनान्यादीपयति । सिकताश्चोपयमनीरुपकल्पयत उद्यच्छतीध्ममुपयमनीरुपयते धार्यमाणे । 'अग्नये प्रणीयमानायानुब्रूहि' इति संप्रेष्यति ।

आहवनीयायतनं प्राप्य । 'अग्नेर्भस्मास्यग्नेः पुरीषमसि' (तैसं १.२.१२) इत्यूर्णास्तुकामायतने निधाय 'ऊर्णावन्तम्' इत्युच्यमाने 'यज्ञ प्रतितिष्ठ सुमतौ सुशेवा आ त्वा वसूनि पुरुधा विशन्तु दीर्घमायुर्यजमानाय कृण्वन्नधामृतेन जरितारमङ्धि (तैब्रा ३.५.८) यज्ञः प्रत्यष्ठात् (कासं २.९)' इति संभारेषु प्रतिष्ठाप्य । 'अग्नेः कुलायमसि' (मैसं १.२.८) इति दक्षिणत उपयमनीरुपनिवपति । 'मनुष्वत् त्वा निधीमहि मनुष्वत् समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान् देवायते यज' (तैब्रा ३.११.६) इत्युपसमिन्धे । परिस्तीर्य परिषिच्य जुह्वां चतुर्गृहीतं गृहीत्वा दर्विहोमधर्मेण जुहोति । 'अग्निर्यज्ञं नयतु प्रजानन् मैनं यज्ञहनो विदन् । देवेभ्यो यज्ञं प्रब्रूतात् प्रप्र यज्ञपतिं तिर स्वाहा'। अग्नय इदं (न मम) । 'वायुर्यज्ञं नयतु (प्रजानन् मैनं यज्ञहनो विदन् । देवेभ्यो यज्ञं प्रब्रूतात् प्रप्र यज्ञपतिं) तिर स्वाहा' । वायव इदं (न मम) । आदित्यो यज्ञं न(यतु प्रजानन् मैनं यज्ञहनो विदन् । देवेभ्यो यज्ञं प्रब्रूतात् प्रप्र यज्ञपतिं) तिर स्वाहा' । आदित्यायेदं (न मम) । 'यज्ञो यज्ञं (नयतु प्रजानन् मैनं यज्ञहनो विदन् । देवेभ्यो यज्ञं प्रब्रूतात् प्रप्र यज्ञपतिं) तिर स्वाहा' । यज्ञायेदं (न मम) । जुहूँ स्रुवं च संमृज्य द्वादशगृहीतेन स्रुचं पूरयित्वा । 'सप्त ते अग्ने समिधः सप्त जिह्वाः सप्तर्षयः सप्त धाम प्रियाणि । सप्त होत्राः सप्तधा त्वा यजन्ति सप्त योनीरापृणस्वा घृतेन स्वाहा' (तैसं १.५.३) इति पूर्णाहुतिं जुहोति । अग्नये सप्तवत इदं (न मम) । अजस्रपक्षे तु आहवनीयमपि मथित्वा लौकिके वोपावरोह्य तूष्णीं निधानम् । नास्ति प्रणयनम् ।

३. अग्न्यन्वाधानम्

अग्नीनन्वादधाति । 'ममाग्ने ० श्वो यज्ञाय ० इमामूर्जं' यथातिथि । 'वैश्वदेवँ हविरिदम्०' ।

४. वत्सापाकरणम्

शाखाहरणम् । तूष्णीमसिदमादाय पलाशशाखाँ शमीशाखां वा हरति । 'इषे त्वा' (तैसं १.१.१) शाखामाच्छिनत्यप उपस्पृश्य । 'ऊर्जे त्वा' संनमयति । 'इमां प्राची ० महम्' आहरति । 'वायवः स्थो(पायवः) स्थ' (तैसं १.१.१) शाखया षड् वत्सानपाकरोति । ततो व्रतोपायनम् । वत्सापाकरणानन्तरं व्रतप्रवेशः । 'देवो वः सविता प्रा(र्पयतु श्रेष्ठतमाय कर्मण आप्यायध्व) मघ्निया देवभागमूर्ज(स्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा वः स्तेन ईशतमाघ)शँसः' (तैसं १.१.१) गाः प्रस्थापयति । 'शुद्धा अपः सुप्र(पाणे पिबन्तीः) शतं विश्वेभ्यो देवेभ्यः शरदो (दुहानाः) । रुद्रस्य (हेतिः परि वो वृ)णक्तु' (तैसं १.१.१) प्रस्थिता अनुमन्त्रयते । 'ध्रुवा अ(स्मिन् गोपतौ स्यात) बह्वीः' (तैसं १.१.१) गृहानभिपर्यावर्तते । 'यजमानस्य (पशून्) पाहि' (तैसं १.१ १) अग्न्यागारे पुरस्तात् प्रतीचीँ शाखामुपगूहति । इति विशेषः ।

५. वेदिकरणम्

वेदं कृत्वा वेद्युत्करौ करोति । 'इदं तस्मै' इत्युभयत्राविकृतम् । 'वेदेन वेदिम्' इति वेद्यामविकृतम् । याजमानमपि । उत्करे तु । 'वेदेनोत्करं विविदुः पृथि ॊ स पप्रथे पृथि ०। चतुः शिखण्डो युवा सुपेशा घृतप्रतीको भुवनस्य मध्ये । मर्मृज्यमानो महते सौ(भगाय मह्यं धुक्ष्व यजमानाय कामान्) । वेदेनोत्करं बृहन्तमविन्दन् स पृथिव्यां प्रथतां पार्थिवानि । तस्मिन् बर्हिः प्रथ(ताँ साध्वन्तरहिँस्राणः पृथिवी) देव्यस्तु । वेदेनोत्करं०' । स्तम्बयजुर्हरणमुभयत्राविकृतम् । आग्नीध्र उत्करे न्युप्तमभिगृह्य उत्करस्थं तस्मादुत्तरत उपविश्य गृह्णाति । 'वसवस्त्वा' इत्युभयत्राविकृतम् । याजमानमुत्करे । 'बृहस्पते परिगृहाणोत्करँ (स्वगावो देवाः सदनानि सन्तु) । तस्मिन् बर्हिः प्रथताँ (साध्वन्तरहिँस्राणः पृथिवी देव्यस्तु) । इमौ नराः कृणुत वेद्युत्करावेत्य वसुमन्तौ रुद्रवन्तावादित्यवन्तौ । वर्ष्मन् दिवो ० जुष्टावदित्या उपस्थ इमौ देवा अजुषन्त०' । 'अपहतोऽररुः' इत्यविकृतमुभयत्र । उत्करे याजमानं द्वितीयमन्त्रे । 'यदुद्धन्तो (जिहिँसिम) जीवमस्या उत्करं चक्रमा (मनसा देवयन्तः । मा तेन हेड उपगाम भूम्याः शिवा नो विश्वैर्भुवनेभिरस्तु) । 'देवस्य सवितुः' इति खननान्तं कृत्वा ।

६. इध्माबर्हिराहरणम्

पुष्पितं छिन्नप्ररूढं वा बर्हिराहर । मुष्टिसमुदायात्मकानि अयुजो युजो वा निधनानि कृत्वा तेषां कलापत्रयं कृत्वा तूष्णीमेकैकेन शुल्बेन तूष्णीमेकैकं कलापं संनह्य पुनर्मन्त्रेण शुल्वं कृत्वा मन्त्रेण प्रस्तरसहितं कलापत्रयमेकत्र संनह्याहरति । उत्करार्थं च मुष्टित्रयं लवनसमय एव प्रस्तरवर्जं लुनाति । तत्संनहनोत्तरं संनहनम् । 'आपस्त्वा' इति सकृत् । 'इन्द्रस्य वां ० । उर्वन्तरिक्षं प्रेतम् । आदित्याः सद आसीदतम् । देवंगमे स्थः । अदित्या वां पृष्ठे सादयामि' ।

एवमिध्मं प्रसूमयम् । विँशतिकाष्ठानां भागत्रयं कृत्वा परिधित्रयं भा ये निक्षिप्य एकैकं भागं तूष्णीं संनह्य । मन्त्रे 'त्रयोविँशतिधा' इत्यूहः । 'कृष्णोऽसि' इति संनह्याहरति । अन्तर्वेदि शाखायाः पर्णानि प्रशात्यासर्वाणि । मूलत उपवेषार्थं परिवास्य । 'उपवेषोऽसि यज्ञाय (त्वां परिवेषमधा)रयन् । विश्वेभ्यो देवेभ्यो हविः क्रण्वन्तः शिवः (शग्मो भवा)सि नः' (तैब्रा ३.७.४) शाखामूलस्योपवेषं करोति । 'त्रिवृत्पलाशे दर्भे (इयान् प्रादेशसंमितः । यज्ञे पवित्रं पोतृतमं पयो हव्यं करो)तु मे' (तैब्रा ३.७.४) तस्यां शाखायां दर्भमयं पवित्रमविदलं त्रिवृत् करोति । मूले मूलमुपसृजत्यग्रेऽग्रं न ग्रन्थिं करोति ।

७. सायंदोहः

ततः सायँ हुतेऽग्निहोत्रे उत्तरेण गार्हपत्यं दर्भान् सँस्तीर्य तेषु सान्नाय्यपात्राणि प्रक्षाल्य द्वन्द्वं न्यञ्चि प्रयुनक्ति । अग्निहोत्रहवणीँ सान्नाय्यतपनीमुखाम् । उपवेषँ शाखापवित्रम् । अभिधानीं निदाने । दोहनमपिधानमयस्पात्रं दारुपात्रं वा । 'पवित्रे स्थो वै ० इमौ प्राणापानौ ० विष्णोर्मनसा०' । 'गां दोहपवित्रे रज्जुँ सर्वा पात्राणि शुन्धत' (तैब्रा ३.७.४) इति संप्रेष्यति । अग्निहोत्रहवण्यां पवित्रान्तर्हितायामप आनीय । 'देवो वः स(वितोत्पुनातु) । अच्छिद्रेण पवित्रेण । वसोः सूर्य(स्य रश्मिभिः)' (तैसं १.१.५) । 'आपो देवीरग्रे ०' । 'आपो देवीः शुद्धा स्थ' इति वा । 'शुन्धध्व दैव्याय (कर्मणे देव)यज्यायै' (तैसं १.१.३) उत्तानानि पात्राणि कृत्वा त्रिः सर्वाभिरद्भिः प्रोक्षति । 'एता आचरन्ति (मधुमद्दुहानाः प्रजावतीर्यशसो विश्वरूपाः । बह्वीर्भवन्तीरुपजायमाना) इह वो विश्वेदे । रमयन्तु गावः' (द्र. तैब्रा ३.७.४) इति गा आयतीः प्रतीक्षते ।

'धृष्टिरसि ब्रह्म यच्छ '(तैसं १.१.७) उपवेषमादाय । 'निरूढं जन्यं भयँ सह तेन यं द्विष्मः सुभूताय श्रयध्वम् ' इति तेनोपवेषेण गार्हपत्यादुदीचोऽङ्गारान् निरूह्य । 'अप्रस्रँसाय यज्ञस्योखे उपदधाम्यहम् । पशुभिः संनीतं बिभृतां विश्वेभ्यो देवेभ्यो दधि ' (द्र. तैब्रा ३.७.४) इति तेष्वङ्गारेषु सान्नाय्यतपनीं कुम्भीमधिश्रयति । 'भृगूणामङ्गिरसां तपसा तप्यस्व ' इति कुम्भीमङ्गारैः परीन्धे । 'उपसृष्टां मे प्रब्रूतात् ' इति संप्रेष्यति । 'वसूनां पवित्रमसि सहस्रधारम् ' इति कुम्भ्यां प्रागग्रँ शाखापवित्रमादधाति । अन्वारभ्य वाचं यच्छति । धारयन्नास्ते ।

'अदित्यै रास्नासि ' अभिधानीमादत्ते । 'त्रयस्त्रिँशोऽसि तन्तूनां (पवित्रेण सहाऽऽगहि । शिवेयँ रज्जुरभिधान्यघ्नियामुपसेवताम्) ' (तैब्रा ३.७.४) इति वा । 'पूषासि ' इति वत्समुपसृजति । 'विहारं गां चोपसृष्टामन्तरेण मा संचारिष्ट ' इति संप्रेष्यति । 'अयक्ष्मा वः प्रजया (सँसृजामि रायस्पोषेण बहुला) भवन्तीः ' उपसृष्टां गामनुमन्त्रयते । 'ऊर्जं पयः (पिन्वमाना घृतं च जीवो जीवन्तीरुप वः) सदेयम् ' (तैब्रा ३.७.४) इत्युपसन्नां गामनुमन्त्रयते । 'द्यौश्चेमं यज्ञं (पृथिवी च संदुहातां धाता सोमेन सह वातेन वायुः । यजमानाय द्रविणं) दधातु ' (तैब्रा ३.७.४) इति दुह्यमानाम् । 'उत्सं दुहन्ति (कलशं चतुर्बिलमिडां देवीं मधुमतीँ सुवर्विदम् । तदिन्द्राग्नी जिन्वतँ सूनृतावत् तद्यजमानममृत)त्वे दधातु ' (तैब्रा ३.७.४) धाराघोषमनुमन्त्रयते । दोग्धा हरति तं पृच्छति । 'कामधुक्षः (प्र णो ब्रू) हि विश्वेभ्यो देवेभ्यो हविरिन्द्रियम् । गङ्गां य(स्यां देवानां मनुष्याणां पयो) हितम् ' (द्र. तैब्रा ३.७.४) गोधुगाचष्टे । अध्वर्युः । 'सा विश्वायुः ' (तैसं १.१.३) प्रत्युच्य । 'देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुपुवा ' (द्र. वासं १.३) इति दुग्धं कुम्भ्यामानयति । 'पूषासि ' इत्यादि 'सुपुवा ' इत्यन्तं 'विहारं गां च ' इति प्रैषवर्जम् उत्तरे दोहयति । 'यमुनां य० । सा विश्वव्यचाः ' इति द्वितीयस्यां विशेषः । 'सरस्वतीं यस्यां० । सा विश्वकर्मा ' इति तृतीयस्यां विशेषः । तिस्रो दोहयित्वा । 'बहु दुग्धि विश्वेभ्यो देवेभ्यो देवेभ्यो हव्य(माप्यायतां पुनर्वत्सेभ्यो मनुष्येभ्यः पुनर्दोहाय) कल्पताम् ' (तैब्रा ३.७.४) इति त्रिः संप्रेष्यति । विसृष्टवागनन्वारभ्योत्तरा दोहयति । पूर्ववन्मन्त्रेण तूष्णीं वा । 'हुतः स्तोको हुतो (द्रप्सोऽग्नये बृहते नाकाय स्वाहा द्यावापृथि)वीभ्याम् ' (तैसं १.१.३) इति विप्रुषोऽनुमन्त्रयते । 'द्यौश्चेमं यज्ञं (पृथिवी च संदुहातां धाता सोमेन सह वातेन वायुः । यजमानाय द्रवि)णं दधातु ' इति सान्नाय्यमनुमन्त्रयते । दोहनँ संक्षाल्य । 'संपृच्यध्वमृताव(रीरूर्मिणीर्मधुमत्तमामन्द्रा धनस्य सा)तये ' (तैसं १.१.३) इति संक्षालनँ सान्नाय्यकुम्भ्यामानयति ।

सुशृतँ श्रपयित्वा तूष्णीकेन सर्पिषाभिघार्य । 'दृँह गा दृँह गोपतिं मा वो यज्ञपतीरिषत् ' इति कर्षन्निव प्रागुदग्वोद्वासयति । यावत् कुम्भीबुध्नं शीतं भवति तावत् प्रतीक्षते । 'सोमेन त्वाऽऽतनच्मि विश्वेभ्यो देवेभ्यो दधि ' (द्र. तैसं १.१.३) इत्याम्लेन दध्नाऽऽतनक्ति । 'यज्ञस्य संततिरसि यज्ञस्य त्वा संततिमनु संतनोमि ' (तैब्रा ३.७.४) इत्यग्निहोत्रोच्छेषणं कुम्भ्यामानयति । 'आपो हविष्षु जागृत यथा देवेषु जाग्रथ । एवमस्मिन् यज्ञे यजमानाय जागृत ' इत्यपिधानार्थे पात्रेऽप आनयति । 'अदस्तमसि विष्णवे त्वा यज्ञायापि(दधाम्यहम् । अद्भिररिक्तेन पात्रेण याः पूताः परि) शेरते ' (तैब्रा ३.७.४) इति तेनोदन्वतापिदधाति । यद्यपिधानं मृन्मयँ स्यात् तदा तस्मिन् तृणं काष्ठं वा प्रविध्येत् । 'इमौ पर्णं च दर्भं च (देवानाँ हव्यशोधनौ । प्रातर्वेषाय गोपाय विष्णो हव्यँ) हि रक्षसि' (तैब्रा ३.७.४) इति कुम्भ्याः शाखापवित्रमुन्मुच्य प्रज्ञातं निदधाति । निधाने मन्त्रः 'विष्णो हव्यँ रक्षस्व ' (तैसं १.१.३)इति सान्नाय्यं गार्हपत्यदेश उपरि निदधाति ।

ततः पूर्ववदन्यां शाखामाहृत्य तया दर्भैर्वा 'वायवः स्थो(पायवः स्थ)' पूर्ववत् वत्सानपाकरोति । ततः आरण्यस्याशनम् । 'परिस्तृणीत ०। 'उभावग्नी उप ०' ।

८. पात्रासादनम्

प्रातरग्निहोत्रं हुत्वा प्रागुदयात् तन्त्रं प्रक्रमयति । 'कर्मणे वां ०' । पात्रासादनकाले । स्फ्यं चतुष्टयान्यष्टाविंशतिकपालानि तिस्रः स्थालीस्त्रीणि मेक्षणानि स्रुवं जुहूं वाजिनपात्रं पालाशं स्रुचं चमसं वा उपभृतं पृषदाज्यधानीं ध्रुवाम् आज्यस्थालीं दधिस्थालीं कुटरुं पाल्या सह आशयपात्रम् आमिक्षावाजिनयोरुद्धरणपात्रे च प्रातर्दोहपात्राणि उखां शाखापवित्रमभिधानीं निदाने दोहनम् अरणी प्राकृते अधिमन्थनशकलं दर्भी च । अन्वाहार्यस्थालीवर्जं शेषाणि प्रकृतिवत् । ब्रह्मवरणम् । पूर्वेद्युः कृते पवित्रे । 'दक्षाय त्वा' इत्यादि ।

९. हविर्निर्वापः

निर्वपणकाले । 'अग्नये जुष्टं निर्व ०। 'सोमाय जुष्टं ०' । 'सवित्रे जुष्टं ०' । 'सरस्वत्यै जुष्टं ०' । 'पूष्णे जु ०' । एतानि पञ्च संचराणि प्रतिपर्व । 'मरुद्भ्यो जुष्टं ०' । 'द्यावापृथिवीभ्यां जुष्टं ०' । 'इदम्' इत्यादि ० । 'अग्ने हव्यं रक्षस्व (तैसं १.१.४) । सोम ह(व्यं रक्षस्व) । सवितर्ह(व्यं रक्षस्व) । सरस्वति ह(व्यं रक्षस्व) । पूषन् ह(व्यं रक्षस्व) । मरुतो हव्यं (रक्ष) ध्वम् । द्यावापृथिवी ह(व्यं रक्षे)थाम्' । स ० 'देवो वः' इत्यादि ० । 'देवस्य त्वा (सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो ह)स्ताभ्यामग्नये सवित्रे सरस्वत्यै पूष्णे वो जुष्टं प्रोक्षामि सोमाय मरुद्भ्यो द्यावापृथिवीभ्याम्' । ० 'शुन्धध्वम्' इत्यादि ० ।

'अंशवः स्थ' अन्ते 'यथाभागं व्यावर्तध्वम्' इति सकृदुक्त्वा चरुपुरोडाशविवेकेन राशिद्वयं कृत्वा प्रथमराशौ देवता उपलक्षयेत् । 'इदमग्नये च सवित्रे च मरुद्भ्यश्च द्यावापृथिवीभ्यां च' । द्वितीयराशौ । 'इदं सोमाय च सरस्वत्यै च पूष्णे च' । ततः 'यथाभागं व्यावर्तध्वम्' इति चरुराशेः पौष्णमपच्छिद्य पुरोडाश्यैः सह पिनष्टि । ततः अधिवपनादि ।

१०. कपालोपधानम्

उपधानकाले । 'अपाग्ने' इत्यादि सर्वेषाम् । आग्नेयस्याष्टौ कपालानि । 'ध्रुवासि' इति सौम्यस्थालीम् । सवितुः 'चिदसि' इत्यावृत्या अष्टाकपालवत् द्वादशकपालानि । ततः सारस्वतपौष्णयोः स्थाल्यौ । मारुतस्य सप्तकपालान्यैन्द्राग्नवत् । ततः प्रातर्दोहं दोहयति । 'निरूढम्' इत्यादि 'सं पृच्यध्वम्' इत्यन्तम् । ऊहः सायंदोहवत् । 'अप्रस्रंसाय ० शृतम्' इति मन्त्रान्तः । ततः द्यावापृथिव्यस्यैककपालम् । स्थाल्यैककपालानां 'भृगूणामङ्गिरसां तपसा तप्यस्व' इत्यूहः ।

११ हविःश्रपणम्

पिष्टानि समोप्य पात्रान्तरे शूर्पादेव तण्डुलान् समोप्य मन्त्रेण । 'हर्योस्त्वा' इति पिष्टान्युत्पूय 'देवो वः' इति तण्डुलानुत्पुनाति त्रिः । पिष्टेषूभयीरप आनीय स्थालीष्वानयति । 'जनयत्यै त्वा' इति पिष्टेष्वेव । पिण्डं कृत्वा 'यथाभागं व्यावर्तध्वम्' इति मन्त्रावृत्या पिण्डानपच्छिद्य । 'यथाभागं व्यावर्तेथाम्' इत्युत्तमौ । 'इदं मरुद्भ्यः । इदं द्यावापृथिवीभ्याम्' इत्युत्तमयोरेव देवतादेशनम् । 'यथाभागं व्यावर्तेथाम्' इति तण्डुलान् विभज्य । 'इदं सोमाय । इदं सरस्वत्यै' इति निर्दिश्य । पौष्णव्यतिरिक्तानां कूर्माकृतिः । 'इदमहम्' इति कपालेष्वेव । आग्नेयं पिण्डमधिश्रित्य ।

'घर्मा: स्थ' इति स्थाल्यां सौम्यतण्डुलान् । स्था्वत्वं पिण्डमधिश्रित्य । ततः सारस्वततण्डुलानोप्य पौष्णमधिश्रित्य मारुतमधिश्रयति । तप्ते प्रातर्दोहे सायंदोहं तूष्णीमानयत्यामिक्षां करोति । तत एककपालमधिश्रयति । 'उरु प्रथस्व' इत्यादि । प्रथनपरिमार्जनाभिज्वलनभस्माध्यूहनानि न चरुषु ।

१२. वेदिसंस्कारः

प्रक्षालनं निनीय । 'ब्रह्मन्नुत्तरौ परिग्राहौ परिग्रहीष्यामि' । ब्रह्मा । 'बृहस्पते परिगृहाण वेद्युत्करौ स्व(गावो देवाः सदनानि सन्तु)। तयोर्बर्हिषी प्रथेतां साध्वन्तरहिँस्राणः पृथिव्यौ देव्यौ स्ताम् । देवता वर्ध (यैता नाकस्य पृष्ठे यजमानो अस्तु । सप्तर्षीणां सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेहि । ओं परिगृहाण')। 'ऋतमसि' इत्यादि वेद्यामुत्करे चाविकृतम् । याजमानं वेद्यां प्रकृतिवत् । 'बृहस्पते परिगृहाणोत्करँ स्व(गावो देवाः सदनानि सन्तु) । तस्मिन् बर्हिः प्र(थतां साध्वन्तरहिँस्राणः पृथिवी देव्यस्तु') इत्युत्करे । 'पुरा क्रूरस्य' इति सकृत् । 'भूमी भूत्वा महिमानं पुपुषतुस्ततो देव्यौ वर्धयेते पयाँसि । यज्ञिया०' । 'प्रोक्षणीरासादये-(ध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि पत्नीँ) संनह्याज्येन दध्ना चोदेहि' ।

१३. आज्यानयनम्

जुहूँ संमृज्य तूष्णीं वाजिनपात्रम् । उपभृतँ संमृज्य तेनैव पृषदाज्यधानीम् । ध्रुवासंमार्गादि । 'पूषा ते बिलं विष्यतु' इति द्विः । 'इदं विष्णुः' इत्याज्यस्यैव । 'अदिती स्थो नाच्छिन्नपवित्रे' इत्याज्यदधिस्थाल्यावादाय 'महीनाम्' इत्याज्यं निरुप्य 'महीनाम्' इति दधिस्थाल्यां दधि निर्वपति । 'इषे त्वा । ऊर्जे त्वा' इत्याज्यस्यैव । 'महीनां पयसी स्थ ओषधीनाँ रसावदब्धेन वां चक्षुषावेक्षे सुप्रजास्त्वाय' इत्याज्यदधिनी अवेक्ष्य । अवेक्षणस्य आज्यसंस्कारकत्वात् । 'तेजोऽसि । तेजसे त्वा' इत्याज्यस्यैव । 'तेजसी अनुप्रेतम्' । 'अग्निस्ते' इत्याज्यस्यैव । 'अग्नेर्जिह्वे स्थः सुभवौ देवानां धा(म्ने धाम्ने देवेभ्यो यजुषे) यजुषे भवतम्' । 'आज्यदधिनी स्थः सत्ये स्थः सत्यस्याध्यक्षे स्थो हविषी स्थो वैश्वानरे वैश्वदेवे उत्पूतशुष्मे सत्यौजसी सहसी स्थः सहमाने स्थः सहेथामरातीः सहेथामरातीयतः सहेथां पृतनाः सहेथां पृतन्यतः । सहस्रवीर्ये स्थस्ते मा जिन्वतमाज्यदध्नोराज्यदधिनी स्थः सत्यस्य सत्ये स्थः सत्यायुषी स्थः सत्यशुष्मे स्थः सत्येन वामभिघारयामि तयोर्वां भक्षीय' (द्र. तैसं १.६.१) । आज्यदध्नोः 'शुक्रमसि' इत्यावर्तते । यजमानः । 'अद्भिराज्यदधिनी आज्यदधिभ्यामपः सम्यक् पुनीत सवितुः पवित्रैः । ता देवीः शक्वरीः शाक्वराभ्यामिमं यज्ञ-(मवत संविदानाः') ।

अध्वर्युः । जुहूपभृतोश्चतुर्गृहीते गृहीत्वा पृषदाज्यधान्यां पञ्चगृहीतं पृषदाज्यं गृह्णाति पशुवत् । आज्यस्थालीगतस्याज्यतृतीयांशं दधन्यानीय । 'ज्योतिरसि विश्वरूपं विश्वेषां देवानां समित्' (वासं ५.३५) इति पञ्चगृहीतं पृषदाज्यं गृह्णाति । याजमानं 'ब्रह्मणस्त्वा' इत्यादि । 'सुवीर्याय' इति द्विः । चैत्रीश्रावणीमार्गशीर्षेषु तु पृषदाज्यधान्यां द्विराज्यस्योपस्तीर्य । 'महीनां पयोऽसि विश्वेषां देवानां तनूर्ऋध्यासमद्य पृषतीनां ग्रहं पृषतीनां ग्रहोऽसि विष्णोर्हृदयमस्येकमिष विष्णुस्त्वानु वि चक्रमे भूतिर्दध्ना घृतेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमा गम्याज्ज्योतिरसि वैश्वानरं पृश्नियै दुग्धम्' (तैसं ३.२.६) इति तेनैव द्विर्दधि गृहीत्वा तेनैव सकृदाज्येनाभिघारयति । एतद्व्यतिरिक्तेषु कालेषु सर्वत्र पशुवत् । प्रकृतिवद् ध्रुवायाम् ।

प्रोक्षणकाले वेदिं प्रोक्ष्य । 'उत्करोऽसि बर्हिषे त्वा स्वाहा' इत्युत्करम् । बर्हिः प्रोक्ष्य । 'बर्हिरसि स्रुचे त्वा स्वाहा' इत्युत्करबर्हिः । '(बर्हिरसि) चमसाय त्वा स्वाहा' इति चमसपक्षे । अन्तर्वेद्युभयमासाद्य 'दिवे त्वा' इत्यादि क्रमेणावर्तते । याजमानमप्यावर्तते । स्रुच्यग्राणीति क्रमेणोभयोः । 'स्वधा पितृभ्यः' इति वेद्यामेव । 'पूषा ते०' इत्युभयोः ।

बर्हिषा वेदिमित्यादि । अविकृतं वेद्यामाध्वर्यवं याजमानं च । उत्करे तु याजमाने विशेषः । 'ऊर्णा मृदुः (प्रथमानँ स्योनं देवेभ्यो जुष्टँ सदनाय बर्हिः । सुवर्गे लोके यजमानँ हि धेहि मां नाकस्य पृष्ठे परमे व्योमन्)' । 'चतुःशिखण्डो युवा सुपेशा घृतप्रतीको वयुनानि वस्ते । स स्तीर्यमाणो महते सौभगाय स मे धुक्ष्व यजमानाय कामान् । शिवश्च मे शग्मश्चैधि स्योनश्च मे सुषदश्चैध्यूर्जस्वाँश्च मे पयस्वाँश्चैधि सूपचरणश्च मे स्वधिचरणश्चैधि । इषमूर्जम्०' इत्याद्यविकृतम् ।

अनूयाजार्थे उल्मुक इत्याद्याजुह्वासादनात् प्रकृतिवत् । उत्करे न विधृती प्रस्तरश्च । वेद्यां जुहूमासाद्य उत्करे वाजिनपात्रं तूष्णीमासादयति । उपभृतमासाद्य तेनैव मन्त्रेण पृषदाज्यधानीम् । 'अवाहं बाध०' इत्यावर्तते याजमानम् । 'ध्रुवासि०' इत्यादि । न दधिस्थाल्या आसादनं याजमानं च ।

१४. हविरासादनम्

उद्वासनकाले । 'इदमहम्०' इति पुरोडाशानाम् । 'सूर्यं ज्योतिः०' इति सर्वेषाम् । 'स्योनं ते०' इति पुरोडाशत्रयार्थं पात्र्याम् । एककपालार्थमन्यस्मिन् पात्रे । 'आप्यायतां घृत(योनिरग्निर्हव्यानुमन्यताम् । खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां) तेजसाग्नये जुष्टमभिघा(रयामि)' (तैब्रा ३.७.६) आग्नेयम् । तूष्णीं सौम्यम् । 'आप्याय(तां घृतयोनिरग्निर्हव्यानुमन्यताम् । खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां) तेजसा सवित्रे जुष्ट(मभिघारयामि)' सावित्रम् । 'आप्या(यतां घृतयोनिरग्निर्हव्यानुमन्यताम् । खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां) तेजसा सरस्वत्यै (जुष्टमभिघारयामि)' सारस्वतम् । 'आप्यायतां (घृतयोनिरग्निर्हव्यानुमन्यताम् । खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां तेजसा) पूष्णे जु(ष्टमभिघारयामि)' पौष्णम् । तूष्णीं मारुतम् । 'यस्त आत्मा (पशुषु प्रविष्टो देवानां विष्ठामनु यो वितस्थे । आत्मन्वान्त्सोम घृतवान् हि भूत्वा देवान् गच्छ सुवर्विन्द यजमानाय मह्यम्' (तैब्रा ३.७.५) इत्यामिक्षाम् । तूष्णीमेककपालम् । क्रमेणोद्वासनम् । 'आर्द्रो भुवनस्य०' इति चरूणां स्थालीभिः सहोद्वासनम् । 'दृँह (गा दृँह गोपतिं मा वो यज्ञपतीरिषत्)' इत्यामिक्षामुद्वास्यान्यस्मिन् पात्र उध्दृत्य वाजिनं पात्रान्तर उध्दृत्य तेनामिक्षामुपसिच्य । अन्यस्मिन् पात्र एककपालमुद्वासयति । 'इरा भूतिः०' इति कपालानामेव । अलंकरणं नास्त्यामिक्षायाः । 'देवस्य त्वा०' इत्येककपालमलंकृत्य लौकिकेन सर्पिषाविःपृष्ठं करोति ।

व्याहृतिभिर्हवींष्यासादयति । दक्षिणत आग्नेयविकाराणि उत्तरतोऽन्यानि । सौम्यद्यावापृथिवीयावग्नीषोमीयविकारौ । मारुत ऐन्द्राग्नविकारः । अन्ये आग्नेयविकाराः । आमिक्षा प्रातर्दोहविकारः । वाजिनं सायंदोहविकारः । तूष्णीमुत्करे वाजिनमासादयति । 'यज्ञाः स्थ सर्वतः श्रिताः सर्वतो मां भूतं भविष्यच्छ्रयन्तां ०' इत्याग्नेयसावित्रसारस्वतपौष्णानामभिमन्त्रणम् । 'प्रजापती स्थः सर्वतः श्रितौ (सर्वतो मां भूतं भविष्य)च्छ्रयेतां शतं (मे सन्त्वाशिषः सहस्रं मे सन्तु सूनृता इरावतीः पशुमतीः)' (द्र. तैब्रा ३.७.६) इति सौम्यद्यावापृथिवीययोः । 'यो नः कनीय (इह कामयाता अस्मिन् यज्ञे यजमानाय मह्यम्) अपतं मरुतो भुवनां नुदन्तामहं (प्रजां वीरवतीं विदेय)'

(द्र. तैब्रा ३.७.६) इति मारुतस्य । 'यस्त आत्मा पशुषु (प्रविष्टो देवानां विष्ठामनु यो वितस्थे । आत्मन्वान्त्सोम घृतवान् हि भूत्वा देवान् गच्छ सुवर्विन्द यजमानाय मह्यम्)' (तैब्रा ३.७.५) इत्यामिक्षावाजिनयोरासाद्यमानयोः । 'इयमिन्द्रियममृतं वीर्यमनयेन्द्राय पशवो चिकित्सन् । तया देवा (अवतोप मामिहेषमूर्जं यशः सह ओजः) सनेयमामिक्षा मयि श्रयताम्' (द्र. तैब्रा ३.७.६) इत्यामिक्षायाः । 'यत्पृथिवीम(चरत् तत्प्रविष्टं येनासिञ्चद्बलमिन्द्रे प्रजापतिः । इदं तच्छुक्रं मधु वाजिनीवद्येनोपरिष्टादधिनो)न्महेन्द्रं वाजिनं मां धिनोतु' (द्र. तैब्रा ३.७.६) इति वाजिनस्य । 'अयं यज्ञः ०' । विहव्यम् । चतुर्होता पञ्चहोता । वाजिनस्यापि 'अयं यज्ञः०' पञ्चहोता ।

१५. अग्निमन्थनम्

निर्मन्थ्येन प्रचरति । 'अग्नेर्जनित्रमसि' (तैसं १.३.७) अधिमन्थनशकलमादाय । अपरेणाहवनीयं बर्हिषि निदधाति । 'वृषणौ स्थः' (तैसं १.३.७) प्राञ्चौ दर्भौ शकलेऽवदधाति । 'उर्वश्यसि' (तैसं १.३.७) अधरारणिमादत्ते । 'पुरूरवाः' उत्तरारणिम् । 'घृतेनाक्ते' (तैसं-१.३.७) उभयोः संधानदेशावाज्यस्थाल्या आज्येनानक्ति । 'आयुरसि' (तैसं १.३.७) समवदधाति । 'अग्नये मथ्यमानायानुब्रूहि' संप्रेष्यति । त्रिरनूक्तायाम् । 'गायत्रं छन्दोऽनु प्र जायस्व' (तैसं १.३.७) प्रथमम् । 'त्रैष्टुभं छन्दोऽनु प्र जायस्व' द्वितीयम् । 'जागतं छन्दोऽनु प्र जायस्व' तृतीयम् । एतैस्त्रिः प्रदक्षिणमावृत्य ततो यथासुखं मन्थति । 'जातायानुब्रूहि' जाते संप्रेष्यति । 'प्रह्रियमाणायानुब्रूहि' प्रह्रियमाणे । 'भवतं नः समनसौ समोकसावरेपसौ । मा यज्ञँ हिँसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः' (तैसं १.३.७) इत्युत्तरपरिधिसंधिमनुप्रहरति । 'अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अधिराज एषः । स्वाहाकृत्य ब्रह्मणा ते जुहोमि मा देवानां मिथुयाकर्भागधेयँ स्वाहा' (तैसं १.३.७) स्रुवेण जुहोति । प्रविष्टायाग्नय इदं (न मम) ।

१६. प्रयाजयागः

वेदं निधायेत्यादि । नव प्रयाजान् यजति । प्रकृतिवत् त्रयः । प्रकृतिवदनुमन्त्रणं त्रयाणाम् । चतुर्थेऽर्धमौपभृतं जुह्वामानीय । तेन चतुर्थपञ्चमषष्ठसप्तमान् यजति । यजमानः । बर्हिष इदं (न मम) । दुर्भ्य इदं (न मम) । उषासानक्ताभ्यामिदं (न मम) । दैव्याभ्याँ होतृभ्यामिदं (न मम)। अध्वर्युः । अष्टमे सर्वमौपभृतं जुह्वाँ समानयते । यजमानः । तिसृभ्यो देवीभ्य इदं (न मम) । बर्हिः-प्रभृतिपञ्चानां 'शरदम्०' इत्यनुमन्त्रणम् । उत्तरार्धे यागः । नवमं मध्ये यजति । अग्नये सोमायाग्नये सोमाय सवित्रे सरस्वत्यै पूष्णे मरुद्भ्यो विश्वेभ्यो देवेभ्यो द्यावापृथिवीभ्यां देवेभ्य आज्यपेभ्योऽग्नये स्विष्टकृत इदं (न मम) । 'हेमन्तशिशिरा(वृतूनां प्रीणामि तौ मा प्रीतौ प्रीणीताम्') (तैसं १.६.२) इत्यनुमन्त्रणम् । हवीँष्यभिघार्य वाजिनं च । पृषदाज्यधानीमन्ततः । नोपभृतम् ।

१७. प्रधानयागः

आज्यभागाविष्ट्वा । यथाक्रमं हविषां प्रचारः । अग्निं प्रकृतिवद्यजति । 'सोमायानुब्रूहि' । 'सोमं यज' । सोमायेदं (न मम) । 'सोमस्याहं (देवयज्यया) वृत्रहा भूयासम्' । 'सवित्रे' इत्युपाँशु 'अनुब्रूहि' इत्युच्चैः । 'सवितारं' उपाँशु 'यज' उच्चैः । सवित्र इदं (न मम) । 'सवितुरहं (देवयज्यया)न्नादो (भूयासम्)' । 'सरस्वत्या अनुब्रूहि' । 'सरस्वतीं यज' । सरस्वत्या इदं (न मम) । 'सरस्वत्या अहं (देवयज्य)या वाचमन्नाद्यं पुषेयम्' । 'पूष्णेऽनुब्रूहि' । 'पूषणं यज' ।

पूष्ण इदं (न मम)। 'पूष्णोऽहं (देवयज्यया) पुष्टिमान् पशुमान् भूयासम्'। 'मरुद्भ्योऽनुब्रूहि'। 'मरुतो यज'। मरुद्भ्य इदं (न मम)। 'मरुतामहं (देवयज्य)येन्द्रियाव्यन्नादो भूयासम्'। 'विश्वेभ्यो देवेभ्योऽनुब्रूहि'। 'विश्वान् देवान् यज'। विश्वेभ्यो देवेभ्य इदं (न मम)। 'विश्वेषां देवानामहं (देवयज्य)या प्राणैः सायुज्यं गमेयम्'। कृत्स्नमेककपालमवदाय द्विरभिघार्य। 'द्यावा-पृथिवीभ्यां' उपांशु 'अनुब्रूहि' इत्युच्चैः। 'द्यावापृथिवी' इत्युपांशु 'यज' इत्युच्चैः। आशयमनु-पर्यस्य ऋजुं प्रतिष्ठितमपर्यावर्तयन् जुहोति। द्यावापृथिवीभ्यामिदं (न मम)। 'द्यावापृथिव्योरहं (देवयज्य)योभयोर्लोकयोर्ऋध्यासं भूमानं प्रतिष्ठां गमेयम्'। प्रत्याक्रम्य ध्रौवाच्चतुर्गृहीतं गृहीत्वा एककपालं विग्राहमभिजुहोति। 'मधुश्च स्वाहा'। मधव इदं (न मम)। 'माधवश्च स्वाहा'। माधवायेदं न मम। 'शुक्रश्च स्वाहा'। शुक्रायेदं (न मम)। 'शुचिश्च स्वाहा'। शुचय इदं (न मम)।

स्विष्टकृदादि। आग्नेयसावित्रसारस्वतपौष्णानां विरुज्य प्राशित्रम्। अविरुज्यैवोत्तरयोः। नामिक्षायाः प्राशित्रम्। तस्याः पृथग्यजमानभागः। आग्नेयविकाराणामेव चतुर्धाकरणम्।

१८. दक्षिणा

मात्रा सह प्रथमजो वत्स एकवार्षिको दक्षिणा। 'ब्रह्मन् ब्रह्मासि ०'। 'प्रजापतेः०' इत्य-विकृतौ। 'अयं गौरमृतस्य पूर्णः सहस्रधार उत्सो अक्षीयमाणः। (स दाधार पृथिवीमन्तरिक्षं दिवं) च तेन गवातितराणि मृत्युम्'। 'दक्षिणत एत ब्राह्मणा अयं गौः यथाभागमहिँसन्तः प्रतिगृह्णीध्वम्'। 'देवस्य त्वा ० रुद्राय गां तेन ०' इति प्रतिग्रहो वत्सस्यैव।

१९. अनूयाजयागः

'ब्रह्मन् प्रस्थास्यामः' इत्यादि० पृषदाज्यं जुह्वामानीय पृषदाज्यधानीमुपभृतं कृत्वा सकृदति-क्रान्तस्तेन नवानूयाजान् यजति। 'देवान् यज' इति प्रथममनूयाजँ संप्रेष्यति। द्वितीयतृतीययोर्न प्रैषः। आश्रावणप्रत्याश्रावणमात्रमेव कर्तव्यम्। चतुर्थप्रभृति 'यज' इति प्रैषः। यजमानः। देवाय बर्हिष इदं (न मम)। 'बर्हि(षोऽहं देवयज्यया) प्रजावान् भूयासम्' (तैसं १.६.४)। देवीभ्यो द्वार्भ्य इदं (न मम)। 'द्वारामहं (देवयज्यया) प्रजावान् भूयासम्'। देवीभ्यामुषासानक्ताभ्या-मिदं (न मम)। 'उषासानक्तयोरहं (देवयज्यया) प्रजावान् (भूयासम्)'। देवीभ्यां जोष्ट्रीभ्या-मिदं (न मम)। 'जोष्ट्र्योरहं (देवयज्यया) पशुमान् भूयासम्'। देवीभ्यामूर्जाहुतीभ्यामिदं (न मम)। 'ऊर्जाहुत्योरहं देव(यज्यया) पशुमान् (भूयासम्)'। देवाभ्यां दैव्याभ्याँ होतृभ्यामिदं (न मम)। 'दैव्ययोर्होत्रोरहं (देवयज्य) यायुष्मान् यज्ञेन प्रति(ष्ठां गमेयम्)'। देवीभ्यस्तिसृभ्य-स्तिसृभ्यो देवीभ्य इदं (न मम)। 'तिसृणां तिसृणां देवीनामहं (देवयज्य)यायुष्मान् (यज्ञेन प्रतिष्ठां गमेयम्)'। देवाय नराशँसायेदं (न मम)। 'नराशँसस्याहं (देवयज्यया) पशुमान् (भूयासम्)' (तैसं १.६.४)। देवायाग्नये स्विष्टकृत इदं (न मम)। 'अग्नेः स्विष्टकृतोऽहं (देवयज्यया)युष्मान् (यज्ञेन प्रतिष्ठां गमेयम्)' (तैसं १.६.४)।

उपभृता सह पृषदाज्यधान्या व्यूहनम्। प्रस्तरसमञ्जनं च मन्त्रावृत्त्या। सह शाखया प्रस्तरं प्रहरति। यथादेवतमुज्जितयः। अग्नय इदं (न मम)। 'अग्नेरहमुज्जितिमनूज्जेषम्' (तैसं १.६.४)। सोमायेदं (न मम)। 'सोमस्याहमु(ज्जितिमनूज्जेषम्)' (तैसं १.६.४)। अग्नय इदं (न मम)। 'अग्नेरह(मुज्जितिमनूज्जेषम्)'। सोमायेदं (न मम)। 'सोमस्याहमु(ज्जिति-मनूज्जेषम्)'। सवित्र इदं (न मम)। 'सवितुरहमु(ज्जितिमनूज्जेषम्)'। सरस्वत्या इदं (न

मम) । 'सरस्वत्या अहमु(ज्जितिमनूज्जेषम्)' । पूष्ण इदं (न मम) । 'पूष्णोऽहमु(ज्जिति-मनूज्जेषम्)' । मरुद्भ्य इदं (न मम) । 'मरुतामहमु(ज्जितिमनूज्जेषम्)' । विश्वेभ्यो देवेभ्य इदं (न मम) । 'विश्वेषां देवानामहमु(ज्जितिमनूज्जेषम्)' । द्यावापृथिवीभ्यामिदं (न मम) । 'द्यावापृथिव्योरहमु(ज्जितिमनूज्जेषम्)' । अग्नये स्विष्टकृत इदं (न मम) । 'अग्नेः स्विष्ट-कृतोऽहमुज्जितिमनूज्जेषम्' ।

२०. वाजिनयागः

सँस्रावेणाभिहुत्य वाजिनेन चरति । यजमानः । पञ्चहोतारं व्याख्याय । अध्वर्युः । ध्रौवाज्येन स्रुचं चमसं वोपस्तीर्य 'मा भे(र्मा संविक्था मा त्वा हिँसिषं मा ते तेजोऽपक्रमीत् । भरतमुद्धरेमनु-षिञ्चावदानानि ते प्रत्यवदास्यामि नमस्ते अस्तु मा मा हिँसीः)' (तैब्रा ३.७.५) इत्यभिमृश्य बर्हिषि विषिञ्चन् स्रुवेण वाजिनं गृह्णाति । पूरयित्वा नाभिघारयति । स्रुक्पक्षे उपभृतमुपभृत्य । न चमसपक्षे । 'वाजिभ्योऽनूब्रूहि' संप्रेष्यति । दक्षिणातिक्रम्य । आश्राव्य प्रत्याश्राविते । 'वाजिनो यज' । वषट्कृते विषिञ्चन् स्वल्पं जुहोति । वाजिभ्य इदं (न मम) । 'वाजिनामहं देवयज्ययेन्द्रि-यावी भूयासम्' । ('वाजिनामहं देवयज्यया) जेमानं (महिमानं गमेयम्)' इति वा । अनुवषट्-कृते सशेषं जुहोति । अग्नय इदं (न मम) । 'अग्नेरहं (देवयज्यये)न्द्रियावी (भूयासम्)' । '(अग्ने-रहं देवयज्यया) जेमानं (महिमानं गमेयम्)' इति वा । शेषेण दिक्षु जुहोति । 'दिशः स्वाहा' पुर-स्तात् । दिग्भ्य इदं (न मम) । 'प्रदिशः स्वाहा' दक्षिणतः । प्रदिग्भ्य इदं (न मम) । 'आदिशः स्वाहा' पश्चात् । आदिग्भ्य इदं (न मम) । 'विदिशः स्वाहा' उत्तरतः । विदिग्भ्य इदं (न मम) । 'उद्दिशः स्वाहा' मध्ये । उद्दिग्भ्य इदं (न मम) । 'स्वाहा दिग्भ्यः' इति प्रदक्षिणमनुपरिषिञ्चति । दिग्भ्य इदं (न मम) । 'नमो दिग्भ्यः' इत्युपतिष्ठते । प्रत्याक्रम्य उत्करपात्रस्थं वाजिनं समुपहूय सर्वे भक्षयन्ति । यजमानः प्रथमो भक्षयत्युत्तमो वा । यजमानः । प्रथमपक्षे । 'होतरुपह्वयस्व । ब्रह्मन्नुपह्वयस्व । अध्वर्यवुपह्वयस्व । अग्नीदुपह्वयस्व' इत्युक्त्वा तैः प्रत्येकं 'उपहूतः' इत्यु-क्तो भक्षयति । 'वाजिनां भक्षो अवतु वाजो अस्मान् रेतः सिक्तममृतं बलाय । स न इन्द्र इन्द्रियं द्रविणं दधातु मा रिषाम वाजिनं भक्षयन्तस्तस्य ते वाजिन् वाजिभिर्भक्षंकृतस्य मधुमत उपहूतस्यो-पहूतो भक्षयामि' (द्र. वाकासं ३.९) इति यजमानो भक्षयति । एवं क्रमेण होतृब्रह्माध्वर्य्वाग्नीध्रा भक्षयेयुः । उपहवे यजमानः प्रथमः सर्वेषाम् । उत्तमभक्षणपक्षे यजमान उत्तमः ।

हविःशेषभक्षणादि । चत्वारः पत्नीसंयाजाः । न पार्वणः । आमिक्षायजमानभागप्राशने । 'इदँ हविः प्रजननं मे अस्तु दशवीरँ सर्वगणँ स्वस्तये । आत्मसनि प्रजासनि पशुसन्यभयसनि लोकसनि वृष्टिसनि । अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त । रायस्पोषमिषमूर्जमस्मासु दीधरत् स्वाहा' (द्र. तैब्रा २.६.३) । कपालविमोककाले । 'यानि घर्मे (कपालान्युप चिन्वन्ति वेधसः । पूष्णस्तान्यपि व्रत इन्द्रवायू वि मुञ्चताम्)' (तैसं १.१.७) इति कपालानाम् । 'यां घर्मे स्थालीमुप चिन्वन्ति (वेधसः) । पूष्णस्तामपि (व्रत इन्द्रवायू वि मुञ्चताम्)' इति स्थाल्याः । 'यद् घर्मे कपालमुपचिनोति (वेधसः) । पूष्णस्तदपि (व्रत इन्द्रवायू वि मुञ्चताम्)' इत्येककपालस्य । ब्राह्मणतर्पणान्तं संतिष्ठते ।

२१. वपनम्

सांवत्सरिकप्रयोगपक्षे श्वोभूते पौर्णमासेनेष्ट्वोदवसायानुदवसाय वा वपेत् । द्वादशाहे यथा-प्रयोगे तु तदानीमेव । अध्वर्युः । 'प्रसूता देवेन सवित्रा दैव्या आप उन्दन्तु दीर्घायुत्वाय वर्चसे' इति

यजमानस्य शिरोऽभ्युनत्ति । आर्द्रं करोतीत्यर्थः । ततस्त्रेण्या शलल्या इक्षुशलाकया वा केशान् विनायन् नम्रान् कुर्वन् । ताम्रयुक्तेन क्षुरेण निवर्तयति । छिनत्ति वक्ष्यमाणमन्त्रेण । 'ऋतमेव परमेष्ठी । ऋतं नात्येति किंचन । ऋते समुद्र आहितः । ऋते भूमिरियँ श्रिता । अग्निस्तिग्मेन शोचिषा । तप आक्रान्तमुष्णिहा । शिरस्तपस्याहितम् । वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये । सत्येन परिवर्तये । तपसास्यानुवर्तये । शिवेनास्योपवर्तये । शग्मेन स्याभिवर्तये' (तैब्रा १.५.५) इति । श्मश्रूणां तु वपनम् । तद्व्यतिरिक्तानां तु कर्तनम् । सर्वेषां वा वपनम् । यजमानः । 'तदृतं तत्सत्यम् । तद्व्रतं तच्छकेयम् । तेन शकेयं तेन राध्यासम्' (तैब्रा १.५.५) इति केशेषूप्यमाणेषु जपति । समाप्तं वैश्वदेवपर्व ।

वरुणप्रघासपर्व

१. संकल्पः

अथ वरुणप्रघासाः । वक्ष्यमाणप्रकारेण विहारं संपाद्य पात्राणि च संपाद्य । यजमानः । अपरेण गार्हपत्यं दर्भेष्वासीनो दर्भान् धारयमाणः पत्न्या सह प्राणानायम्य देशकालौ संकीर्त्य 'वरुणप्रघासैर्यक्ष्ये । वरुणप्रघासेषु प्रतिप्रस्थातारं त्वामहं वृणे' इति प्रतिप्रस्थातारं वृत्वा । पूर्ववृता एवान्ये । उदवसानं वैकल्पिकम् । अग्नी अग्नीन् वा समारोप्य प्राचीनप्रवणे शम्यामात्रेष्वायतनेषु अग्नी अग्नीन् वा मथित्वा स्वे स्वे स्थाने निधाय । अत्र गार्हपत्यादाहवनीयाद्वा प्रणयनम् । अजस्रपक्षे त्वाहवनीयादेव । उभौ वक्ष्यमाणप्रकारेण स्वस्ववेद्योर्मानं कुरुतः । ततः वेद्योर्दक्षिणतस्तूष्णीं ब्रह्मयजमानावुपवेश्य अध्वर्युप्रतिप्रस्थातारौ उत्तरेण गार्हपत्यं दर्भान् सँस्तीर्य पात्राणि प्रयुङ्क्तः । अध्वर्युः । स्फ्यमग्निहोत्रहवणीँ शम्यामभ्रिं जुहूँ स्रुवं आज्यस्थालीमिध्मं प्रणयनीम् । उपयमनीः सिकताः गुग्गुलुसुगन्धितेजनं शुक्लोर्णास्तुकां पौतुद्रवान् परिधीन् उपवेषं हिरण्यं च प्रयुनक्ति । एवं प्रतिप्रस्थाता अभ्रिशम्याहिरण्यवर्जम् । उभौ तूष्णीं पवित्रे कृत्वा प्रोक्षणीः सँस्कृत्योत्तानानि पात्राणि प्रोक्ष्य जुहूँ स्रुवं च संमृज्य संमार्गान् अग्नावाधायाज्यँ सँस्कृत्य पवित्रेऽग्नावाधाय ।

२. वेदिकरणम्

दक्षिणस्या वेदेरुत्तरस्या श्रोणेरुत्तरस्या वेदेर्दक्षिणमँसं स्फ्येनैकस्फ्यामनुसंभिनत्ति । 'वेदो सि येन ०' इति वेदौ कुरुतः । ततो वेदी । उत्तरामध्वर्युर्दक्षिणां प्रतिप्रस्थाता । उत्करः साधारणः । उत्तरस्यावेदेरुत्तरतो द्विपदे उत्करः । तत्र उत्करे वेदिधर्मान् अध्वर्युरेव करोति । यजमानः । 'इदं तस्मै ०' इति त्रिः । प्रथममुत्तरवेद्यां ततो दक्षिणस्यां तत उत्करे । 'वेदेन वेदिम् ०' इति वेद्योरविकृतमुभयोः । यजमानः । 'चतुःशिखण्डे युवती सुपेशसौ घृतप्रतीके भुवनस्य मध्ये । मर्मृज्यमाने महते सौभगाय मह्यं दुहाथां यजमानाय कामान् । वेदाभ्यां वेदी बृहत्यावविन्दन्ते पृथिव्यां प्रथेतां पार्थिवानि । तयोर्बर्हिषी प्रथेताँ साध्वन्तरहिँस्राणः पृथिव्यौ देव्यौ स्ताम् । वेदाभ्यां वेदी विविदुः पृथिव्यौ ते पप्रथाते पृथिव्यौ पार्थिवानि । गर्भौ बिभृतो भुवनेष्वन्तस्ततो यज्ञो जायेते विश्वदानी' इति वेद्योस्तन्त्रेण । उत्करे आध्वर्यवं याजमानं च वैश्वदेववत् । 'देवस्य त्वा ०' इत्याद्युभयोः स्तम्बयजुर्हरणमविकृतम् । प्रतिप्रस्थाता प्रदक्षिणमावृत्याग्रेणोत्तरं विहारं गत्वाध्वर्युणा सहोत्करे निवपति । 'यो मा हृदा ०' इति याजमानमविकृतं तन्त्रेण । आग्नीध्रस्तन्त्रेणाविकृतं मन्त्रमुक्त्वा प्रतिगृह्णाति । तूष्णीं चतुर्थमित्यन्तं कृत्वा । अध्वर्युरुत्करे तृणनिधानाद्यविकृतं करोति ।

'ऋतमसि' इत्युभयोः पूर्वपरिग्राहौ । यजमानः । 'बृहस्पती परिगृह्णीतं वेदी स्वगावो देवाः (सदनानि सन्तु) । तयोर्बर्हिषी प्रथेताँ साध्वन्तरहिँस्राणः पृथिव्यौ देव्यौ स्ताम्' । अध्वर्यो-

रुत्करेऽपि 'ऋतमसि' इति पूर्वपरिग्राहः। वैश्वदेववद्याजमानम्। 'इमौ नरा ०' इत्यध्वर्योर्वैश्वदेववत्। प्रकृतिवत् प्रतिप्रस्थातुः। अविकृतमुद्धननमुभयोः। यजमानः। 'यदुद्धन्तो जिहिँसि(म पृथिवीमोषधी)रपः। अध्वर्यवः स्फ्यकृतः स्फ्याभ्यामन्तरिक्षं मो(रुपाव त)स्मात्। यदुद्धन्तो जिहिँसिम जीवमनयोर्वेदी चक्रमा मनसा देवयन्तः। मा तेन हेड उपगाम भूम्योः शिवे नो विश्वैर्भुवनेभिरस्ताम्'। आध्वर्यवं याजमानं च वैश्वदेववदुत्करे। यत्प्रागुत्तरस्मात् परिग्राहात् तदुभाभ्यां कृत्वा प्रतिप्रस्थाता विरमति।

३. उत्तरवेदिकरणम्

अध्वर्युरुत्तरस्यां वेद्यां पशुवदुत्तरवेदिं करोति। अध्वर्युः। शम्ययोत्तरवेदिं विमिमीते। उत्तरवेदिस्थानस्य पुरस्तादुदीचीनकुम्बाँ शम्यां निधाय। 'वित्तायनी मेऽसि' इति स्फ्येनोदीचीं लेखां शम्याया अभ्यन्तरं परिलिखति सर्वत्र। दक्षिणतः प्राचीनकुम्बां निधाय। 'तिक्तायनी मेऽसि' इति स्फ्येन प्राचीं लिखति। पश्चादुदीचीनकुम्बां निधाय। 'अवतान्मा नाथितम्' (तैसं १.२.१२) इत्युदीचीं लिखति। उत्तरतः प्राचीनकुम्बां निधाय। 'अवतान्मा व्यथितम्' (तैसं १.२.१२) इति प्राचीं लेखां लिखति। उत्तरस्या वेदेरुत्तरादँसादुत्तरतः प्रक्रमे चात्वालः। तमुत्तरवेदिकल्पेन तूष्णीं परिलिखति। ततः स्फ्यँ शम्यां निधाय। 'देवस्य त्वा सवि(तुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ता)भ्यामाददेऽभ्रिरसि नारिरसि' (तैसं १.३.१) इत्यभ्रिमादाय। 'विदेरग्निर्नभो नाम' (तैसं १.२.१२) इति चात्वालं जानुदघ्नं त्रिवितस्तं वा खात्वा। 'अग्ने अङ्गिरः' (तैसं १.२.१२) इत्यभ्रि मृदि प्रहरति। अप उपस्पृश्य। 'योऽस्यां पृथिव्यामसि' (तैसं १.२.१२) इति चात्वालात् मृत्पाँसूनादत्ते। 'आयुषा नाम्नेहि' (तैसं १.२.१२) इति हरति। 'यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे' (तैसं १.२.१२) इत्युत्तरवेद्यां निवपति। 'अग्ने अङ्गिरः' (तैसं १.२.१२) इत्यादि द्वितीयं तृतीयं च हरति। 'यो द्वितीयस्यां पृथिव्यामसि' (तैसं १.२.१२) इति द्वितीये मन्त्रसंनामः। 'यस्तृतीयस्यां पृथिव्या(मसि)' (तैसं १.२.१२) इति तृतीये। तूष्णीं चतुर्थं यावत्पर्याप्तम्। 'सिँहीरसि महिषीरसि' (तैसं १.२.१२) इत्युत्तरवेदिं करोति। 'उरु प्रथस्वोरु ते यज्ञपतिः प्रथताम्' (तैसं १.२.१२) इति पुरीषं प्रथयति। 'ध्रुवासि' (तैसं १.२.१२) इत्युत्तरवेदिँ शम्यया सँहति। 'देवेभ्यः कल्पस्व' (कासं २.९) इत्युत्तरवेदिँ षट्त्रिँशदङ्गुलां कल्पयति। 'देवेभ्यः शुन्धस्व' (तैसं १.२.१२) शुद्धाभिरद्भिः प्रोक्षति। 'देवेभ्यः शुम्भस्व' (तैसं १.२.१२) सिकताभिरनुप्रकिरति। 'यत्ते क्रूरं यदास्थितं तत्त आ प्यायतां तत्त एतेन शुन्धताम्' (तैसं १.३.९) इति पुनरेवाद्भिरवोक्षति। उत्तरवेद्या उत्तरतः संलग्नां लेखां लिखित्वा यथा रेखायां जलं प्रवहति तथा। 'आपो रिप्रं निर्वहत' इति रेखायामपाँ शेषं निनयति। 'विभ्राड् बृहत् पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम्। वातजूतो यो अभिरक्षतु त्मना प्रजाः पिपर्ति बहुधा विराजति' (कपिसं २.३) इत्युत्तरवेद्या अन्तात् कल्पयति।' चतुःशिखण्डे युवती कनीने घृतप्रतीके भुवनस्य मध्ये। तयोर्देवा अधिसंवसन्त उत्तमे नाक इह मादयन्ताम्' इति वेदिमुत्तरवेदिं च सक्रन्मन्त्रमुक्त्वा संमृशति। उत्तरवेद्यां मध्ये गोःपदमात्रीमश्वशफमात्रीं प्रादेशमात्रीं वा चतुरस्रामुत्तरनाभिं करोति।

तूष्णींमग्निहोत्रहवण्यां प्रोक्षणीः सँस्कृत्य प्रदक्षिणमनुपरिक्रामन् प्रतिदिशमुत्तरवेदिं प्रोक्षति। 'इन्द्रघोषस्त्वा वसुभिः पुरस्तात् पातु' (तैसं १.२.१२) इति पुरस्तात् प्रोक्षति। 'मनोजवास्त्वा पितृभिर्दक्षिणतः पातु' (तैसं १.२.१२) दक्षिणतः। 'प्रचेतास्त्वा रुद्रैः पश्चात् पातु' (तैसं १.२.१२) पश्चात्। 'विश्वकर्मा त्वादित्यैरुत्तरतः पातु' (तैसं १.२.१२) इत्युत्तरतः। अप्रदक्षिणं

परिक्रामन् । 'त्वष्टा त्वा रुपैरुपरिष्टात् पातु' पश्चात्प्राङ्मुख उपरिष्टात् प्रोक्षति । दक्षिणतः स्फ्येन लेखामालिख्य पूर्ववत् । 'आपो रिप्रं निर्वहत' पूर्ववत् प्रोक्षणीशेषं निनयति । दक्षिणवेद्यां प्रतिप्रस्थाता तूष्णीमायतनं करोति ।

४. अग्निप्रणयनम्

आहवनीयेऽग्निप्रणयनान्यादीपयतः । उद्धरणपक्षे तु गार्हपत्यं विभज्य उपयमनीरुपयच्छतः । आहवनीयात् प्रणयनपक्षे अध्वर्युरन्यहस्तेऽग्निं दत्वा जुह्वां चतुर्गृहीतं गृहीत्वा दर्विहोमधर्मेण शेष आहवनीये जुहोति 'यत्ते पावक चकृमा कच्चिदागः पूर्वो यत्सन्नपरो भवासि । घृतेन त्वं तनुवो वर्धयस्व मा मा हिँसीरधिगतं पुरस्तात् स्वाहा' । अग्नये पावकायेदं (न मम) । इत्युद्यतहोमँ हुत्वा । 'अग्नये प्रणीयमानायानुब्रूहि' इत्यध्वर्युरेव संप्रेष्यति । त्रिरनूक्तायाम् उत्तरस्या वेदेरुत्तरेणोभौ हरतः । अध्वर्युः स्वायतनं प्राप्य तिष्ठति । प्रतिप्रस्थाताग्रेणोत्तरां वेदिं गत्वा स्वायतने तिष्ठति । अध्वर्युरन्यहस्तेऽग्निं दत्वा जुह्वां पञ्चगृहीतं गृहीत्वा हिरण्यमन्तर्धायाक्ष्णयोत्तरवेदिं व्याघारयति विग्राहम् । 'सिँहीरसि सपत्नसाही स्वाहा' (तैसं १.२.१२) इति दक्षिणेँसे । सिँह्या इदं (न मम) इति सर्वत्र त्यागः । 'सिँहीरसि सुप्रजावनिः स्वाहा' (तैसं १.२.१२) इत्युत्तरस्याँ श्रोण्याम् । 'सिँहीरसि रायस्पोषवनिः स्वाहा' (तैसं १.२.१२) इति दक्षिणस्याँ श्रोण्याम् । सिँहीरस्यादित्यवनिः स्वाहा' (तैसं १.२.१२) इत्युत्तरेँसे । 'सिँहीरस्यावह देवान् देवयते यजमानाय स्वाहा' (तैसं १.२.१२) इति मध्ये । 'भूतेभ्यस्त्वा' (तैसं १.२.१२) इत्यावृत्त्या स्रुचँ हिरण्यं चोद्गृह्य ।

उभौ पौतुद्रवान् परिधीन् परिधत्तः । 'विश्वायुरसि पृथिवीं दृँह' (तैसं १.२.१२) इति मध्यमौ परिधी परिधत्तः । यजमानः । 'अस्मिन् यज्ञ०' इत्यविकृतम् । 'ध्रुवौ स्थो ध्रुवोऽहँ (सजातेषु भूयासं धीरश्चेत्ता वसुवित्)' । अध्वर्युप्रतिप्रस्थातारौ । 'ध्रुवक्षिदस्यन्तरिक्षं दृँह' (तैसं १.२.१२) दक्षिणौ परिधत्तः । यजमानः । 'अस्मिन् यज्ञ० । उग्रौ स्थ उग्रोऽहँ (सजातेषु भूयासमुग्रश्चेत्ता वसुवित्)' । अध्वर्युप्रतिप्रस्थातारौ । 'अच्युतक्षिदसि दिवं दृँह' (तैसं १.२.१२) उत्तरार्ध्यौ परिधत्तः । यजमानः । 'अस्मिन् ० । अभिभुवौ स्थोऽभिभूरहँ (सजातेषु भूयासमभिभूश्चेत्ता वसुवित्)' । अध्वर्युप्रतिप्रस्थातारौ । 'अग्नेर्भस्मास्यग्नेः पुरीषमसि' (तैसं १.२.१२) गुग्गुलुसुगन्धितेजनं शुक्लोर्णास्तुकां च एतान् संभारान् सकृदेव स्वे स्वे आयतने निवपतः । 'ऊर्णावन्तम्०' इत्युच्यमाने । 'यज्ञ प्रतितिष्ठ सुमतौ सुशेवा आ त्वा वसूनि पुरुधा विशन्तु । दीर्घमायुर्यजमानाय कृण्वन्नधामृतेन जरितारमङ्धि (तैब्रा ३.५.८) यज्ञः प्रत्यष्ठात्' (कासं २.९) इति संभारेष्वग्नी प्रतिष्ठापयतः । यजमानः । 'युनज्मि वां ब्रह्मणा दैव्येन हव्यायास्मै वोढवे जातवेदसौ । इन्धाना वाँ सुप्रजसः सुवीरा (ज्योग्जीवेम बलिहृतो) वयं वाम् । यन्मे अग्ने (अस्य यज्ञस्य रिष्याद्यद्वा स्कन्दादाज्यस्योत विष्णो । तेन हन्मि सपत्नं दुर्मरायुमैनं दधामि निर्ऋत्या उपस्थे) । तेजिष्ठा वां तपना (या च रोचना प्रत्योषन्ती)स्तन्वो या वामग्नी ताभिर्वर्मा(ण्यभितो व्ययस्व) मा वा दभन् यातु (धानाः पिशाचाः)' । 'अग्नेः कुलायमसि' इति दक्षिणत उपयमनीरुपनिवपतः । 'मनुष्वत् त्वा निधीमहि मनुष्वत् समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान् देवायते यज' (तैब्रा ३.११.६) इत्यग्नी उपसमिन्धाते । स्वस्वमग्निं परिस्तीर्य परिषिच्य जुह्वां चतुर्गृहीतं गृहीत्वा दर्विहोमधर्मेण विग्राहमतिमुक्तीर्जुहुतः । 'अग्निर्यज्ञं नयतु प्रजानन्०' इत्यादि पूर्णाहुत्यन्तं वैश्वदेववत् कुरुतः । एतावन्नाहवनीयौ यतः प्रणयनं स गार्हपत्यः ।

५. अग्न्यन्वाधानम् इध्माबर्हिराहरणं च

अग्नीनन्वाधत्तः । दक्षिणविहारस्थमेवाग्निं प्रतिप्रस्थाता । अध्वर्युरौत्तरवेदिकप्राकृताहवनीयदक्षिणाग्नीनन्वादधात्याहवनीयात् प्रणयनपक्षे । गार्हपत्यात् प्रणयनपक्षे यथाप्रकृति । 'ममाग्ने ० श्वो यज्ञाय (रमतां) ० इमामूर्जं' यथातिथि । '(ये प्रविष्टास्तान्) ० वारुणप्रघासैँ हविरिद (मेषां मयि)'। अध्वर्युरौत्तरवेदिकस्य पश्चात् स्थित्वा 'अन्तराग्नी०' इति जपति । प्रतिप्रस्थाताग्रेणोत्तरं विहारं गत्वाग्रेण गार्हपत्यं तिष्ठन् 'अन्तराग्नी०' इति जपति । यजमानः । अग्रेण गार्हपत्यं समीपे तिष्ठन् सकृदेव जपति ।

उभौ शाखे आहरतः । पूर्वं प्रतिप्रस्थाता पश्चादध्वर्युः । 'इषे त्वा' इत्यादि । उभयोर्वत्सापाकरणसमये यजमानस्य व्रतग्रहणम् । अपरेणोभावाहवनीयौ यजमानो दक्षिणातिक्रम्य 'पयस्वतीः०' इत्यादि । 'शुद्धा अपः सुप्रपाणे पिबन्तीः शतं मरुद्भ्यः शरदो (दुहानाः) ०' इति प्रतिप्रस्थातुः । '(शुद्धा अपः सुप्रपाणे पिबन्तीः) शतं वरुणाय (शरदो दुहानाः) ०' इत्यध्वर्योः । एवं सर्वत्र मरुत्पदेन प्रतिप्रस्थातुरूहः । वरुणपदेनाध्वर्योः । वैश्वदेववत् बर्हिषी आहरतः । उत्करबर्हिरध्वर्युरेव । 'देवस्य त्वा०' इत्यादि । 'यज्ञस्य घोषदसि' इत्यध्वर्युरेव । 'यत्कृष्णो रूपं (कृत्वा प्राविशस्त्वं वनस्पतीन् ।) ततस्त्वां विँशतिधा संभरामि सुसंभृता । तिस्रः समिधो यज्ञायुरनुसंचराः । उपवेषं मेक्षणं धृष्टिँ (संभरामि सुसंभृता)' इत्यादि उभयोः परिध्यभावात् । अन्तर्वेदि शाखाया इत्याद्युभौ कुरुतः। पूर्वं प्रतिप्रस्थाता पश्चादध्वर्युः । 'उपवेषोऽसि (यज्ञाय त्वां परिवेषमधारयन्) । मरुद्भ्यो: हविः कृण्वतः (शिवः शग्मो भवासि नः) । (उपवेषोऽसि) ० वरुणाय हविः कृण्वन्तः ०'।

६. सायंदोहः

सायं यवाग्वाग्निहोत्रम् । तत्र श्लोकः —

पाशुके वितते तन्त्रे होमकाल उपस्थिते ।
अपरेष्वेव होतव्यं न त्वेवोत्तरवेदिके ।

इति । अग्निहोत्रोच्छेषणं निदधाति । सायँ हुतेऽग्निहोत्रे सायंदोहौ दोहयतः । 'एता आचरन्ति (मधुमद्दुहानाः प्रजावतीर्यशसो विश्वरूपाः । बह्वीर्भवन्तीरुप जायमाना) इह वो मरुतो रमयन्तु गावः । (एता आचरन्ति०) इह वो वरुणो रमयतु गावः । विहारौ गावौ चोपसृष्टे अन्तरेण मा संचारिष्ट' इत्यध्वर्युरेव (संप्रेष्यति) । 'कामधुक्षः प्र णो ब्रूहि मरुद्भ्यो हविरिन्द्रियम् । (कामधुक्षः प्र णो ब्रूहि) वरुणाय हविरिन्द्रियम् । बहु दुग्धि मरुद्भ्यो देवेभ्यो हव्य (माप्यायतां ०) । बहु दुग्धि वरुणाय देवेभ्यो (हव्यमाप्यायतां०) । सोमेन त्वातनच्मि मरुद्भ्यो दधि । (सोमेन त्वातनच्मि) वरुणाय दधि'। विभज्याग्निहोत्रोच्छेषणमानयतः । प्रातर्दोहाय वत्सानपाकुरुतः । अरण्याशनम् । 'परिस्तृणीत०' इत्युभयोः । दक्षिणविहारस्थमेव प्रतिप्रस्थाता परिस्तृणाति । अध्वर्युः स्वान्वाहितान् । 'उभावग्नी०' इत्यविकृतः सकृत् ।

७. पात्रासादनम्

प्रातरग्निहोत्रँ हुत्वा प्रागुदयात् तन्त्रप्रक्रमः । 'कर्मणे वाम्०' इत्युभयोः । प्रतिप्रस्थाता दक्षिणविहारस्योत्तरतः । अध्वर्युरुत्तरविहारस्योत्तरतः । अध्वर्युरेव दक्षिणविहारस्य दक्षिणतो ब्रह्मयजमानयोः सदने करोति । उत्तरेण गार्हपत्यमुभौ स्वस्वविहारस्थानि पात्राणि प्रयुङ्क्तः । अध्वर्युश्चत्वारिँशत्कपालानि कुम्भीपक्षे द्वात्रिँशत् । अन्यानि वैश्वदेववत् । प्रतिप्रस्थाता स्फ्यमेकादश

द्वादश वा कपालानि कुम्भीं वा । अग्निहोत्रहवणीमैषीकं शूर्पं कृष्णाजिनँ शम्यामुलूखलं मुसलं दृषदमुपलां स्रुवसहिताः स्रुचः शमीमय्यः । आज्यस्थालीं दधिस्थालीं पात्रीं मेक्षणं वेदं प्रणीताप्रणयनं मदन्तीस्थालीम् आमिक्षावाजियोरुद्धरणपात्रे प्रातर्दोहपात्राणि च । ब्रह्मवरणम् ।

उभयोः पूर्वेद्युः कृते पवित्रे । अपरेणोभावाहनीयौ दक्षिणातिक्रम्य स्वायतन उपविशतो ब्रह्म-यजमानौ । 'दक्षाय त्वा' इत्याद्युभौ प्रतिपद्येते । प्रतिप्रस्थातुः 'ब्रह्मन्नपः प्रणेष्यामि' इत्येतावानेव प्रैषः । ब्रह्मा । 'प्रणयतं यज्ञं देवता वर्द्धयतमेता नाकस्य (पृष्ठे यजमानो अस्तु । सप्तर्षीणाँ सुकृतां यत्र लोकस्तत्रेमं यज्ञं) यजमानं च धत्तम् । ओं प्रणयतम्'। अध्वर्युरुत्तरवेदेरुत्तरतः प्रणीताः स्थापयति । प्रतिप्रस्थाताग्रेणोत्तरं विहारं गत्वा द्वयोर्वेद्योर्मध्य उपविश्य दक्षिणाहवनीयस्योत्तरतः सादयति । अयमेव प्रतिप्रस्थातुः सर्वत्र संचरः । 'संविशन्ताम्०' इत्याद्युभयोः 'अहृरुतम्०' इत्यन्तम् ।

८. हविर्निर्वापः

'मित्रस्य त्वा (चक्षुषा प्रेक्षे मा भेर्मा सं विक्था मा त्वा हिँसिषम्)। उरु वाताय । मित्रस्य त्वा (चक्षुषा प्रेक्षे मा भेर्मा सं विक्था मा त्वा हिँसिषम्) । ऊर्जं धत्स्व । पयो मयि (धेहि) । अपहतँ (रक्षः)' एते षण्मन्त्रा अध्वर्योरेव न प्रतिप्रस्थातुः । पात्र्यां निर्वापपक्षे तु सर्वे भवन्त्येव । उभयबीजपक्षे तु 'ऊर्जं धत्स्व' इति प्रतिबीजमध्वर्योः । दशहोत्रा पवित्रनिधानं चोभयोः । प्रतिप्रस्थाता विरमति । अध्वर्युः वैश्वदेववत् पञ्च संचराणि निरुप्य ऐन्द्राग्नं निर्वपति । विरमत्यध्वर्युः । ततः प्रतिप्रस्थाता 'यच्छन्ताम्०' इत्यादि । 'देवस्य त्वा (सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो) हस्ताभ्यां मरुद्भ्यो जुष्टं निर्वपामि' मेष्यर्थे यवान् निर्वपति त्रिः तूष्णीं चतुर्थम् । निरुप्तेष्वन्वोप्य प्रतिप्रस्थाता विरमति । अध्वर्युः । नानाबीजं चेत् पूर्वनिरुप्तं पात्रान्तरे कृत्वा । तस्मिन्नेव शूर्पे मेषार्थं यवान् निर्वपति । 'देवस्य त्वा (सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां) वरुणाय जुष्टं नि(र्वपामि)'। ततो यवान् पात्रान्तरे कृत्वा पूर्वनिरुप्तं हविः शूर्पे समानीय । तस्मिन् '(देवस्य त्वा सवितुः प्रसवेऽश्विनो-र्बाहुभ्यां पूष्णो हस्ताभ्यां) काय जुष्टं निर्वपामि' इति व्रीहीन् निर्वपति । सर्वे वा यवा भवन्ति । 'इदं देवानाम्' इत्याद्युभौ । नानाबीजे तु । 'इदं देवानाम् । इदमु नः (सह) । स्फात्यै त्वा (नारात्यै)' एते त्रयो मन्त्रा अध्वर्योरावर्तन्ते न प्रतिप्रस्थातुः । 'सुवरभि (विख्येषम्)' इत्यध्वर्योरेव । 'वैश्वानरं (ज्योतिः) । दृँहन्तां (दुर्या द्यावापृथिव्योः)' इत्युभयोः । 'स्वाहा द्यावापृथिवीभ्याम्' इत्यध्वर्योरेव । नानाबीजे तु 'उर्वन्तरिक्षमन्वितम् । अदित्या वामुपस्थे सादयामि' इत्यध्वर्योरेवोहः । नैकबीजे । 'अग्ने हव्यँ रक्षस्व' इत्यादि पौष्णान्तं वैश्वदेववत् । 'इन्द्राग्नी हव्यँ रक्षेथाम्'। ततः प्रतिप्रस्थाता । 'मरुतो हव्यँ रक्षध्वम्'। ततोऽध्वर्युः । 'वरुण हव्यँ रक्षस्व । क हव्यँ रक्षस्व'।

'ब्रह्मन् प्रोक्षिष्यामि' इत्युभौ । ब्रह्मा । 'प्रोक्षतं यज्ञं देवता वर्द्धयतमेता नाकस्य पृष्ठे य-(जमानो अस्तु । सप्तर्षीणाँ सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च) धत्तम् । ओं प्रोक्षतम्'। अध्वर्युः । 'देवस्य त्वा सवितुः (प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ता)भ्यामग्नये सवित्रे सरस्वत्यै पूष्णे वरुणाय काय वो जुष्टं प्रोक्षामि सोमायेन्द्राग्निभ्याम्'। प्रतिप्रस्थाता । 'देवस्य त्वा (सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ता)भ्यां वो जुष्टं प्रोक्षामि मरुद्भ्यः'। विभागेनोत्करस्य प्रदेशे कृष्णाजिने आस्तृणीतः । उभाभ्यामुलूखलाधिवर्तनान्तेऽध्वर्युर्व्रीहीनवहन्ति । 'अग्नेस्तनूरसि (वाचो विसर्जनं देववीतये त्वा गृह्णामि) । अद्रिर(सि वानस्पत्यः स इदं देवेभ्यो हव्यँ सुशमि शमिष्व)। अव (रक्षो दिवः सपत्नं वध्यासम्) । हवि(ष्कृदेहि) । उच्चैः (समाजहि) । अद्रि(रसि श्लोक-कृत्) । इष(मावदोर्जमावद द्युमद्वदत वयँ संघातं जेष्म) । वर्ष(वृद्धमसि) । वर्षवृद्धाः (स्थ) । प्रति त्वा (वर्षवृध्दं वेत्तु) । परापूतँ (रक्षः परापूता अरातयः) । वायुर्वो (विविनक्तु) । देवो (वः

सविता हिरण्यपाणिः प्रतिगृह्णातु)' इत्यादि प्रक्षालनान्तम् । तुषान् प्रज्ञातान् निदधाति । ततः प्रतिप्रस्थाता । प्रोक्षणीशेषेण यवानार्द्रीकृत्य । 'अग्नेस्तनूरसि० । अद्रिरसि० । अव रक्षो० । वर्ष० । वर्षवृ० । प्रति त्वा ० । परापूतँ ०' । न तुषोपवापः । 'वायुर्वो० । देवो वः ० । देवेभ्यः (शुन्धध्वम् । देवेभ्यः शुम्भध्वम् । देवेभ्यः शुध्यध्वम्)' । प्रक्षालनान्तं करोति । अध्वर्युः । स्वप्रोक्षणीशेषेण यवानार्द्रीकृत्य । 'अग्नेस्तनूरसि ० । अव रक्षो ० । वर्ष ० । वर्षवृ० । प्रति त्वा० । परापू (तँ०) । वायुर्वो ० । देवो (वः ०) । देवेभ्यः (शुन्धध्वम् । देवेभ्यः शुम्भध्वम् । देवेभ्यः शुध्यध्वम्) ' । प्रक्षाल्य फलीकरणान्येकीकृत्य स्थापयित्वा । सर्वान्स्तुषानेकत्रावभृथार्थं निदधाति । व्रीहियवतण्डुल-प्रक्षालनमेकीकृत्य उभौ स्वस्ववेद्यां प्रक्षालने निनयतः ।

उभौ 'वातस्य०' इत्यादि 'अँशवः स्थ०' (इत्य)न्तं कुरुतः । अध्वर्युः । 'यथाभागं व्यावर्त-ध्वम्' । इति चरुपुरोडाशीयविवेकेन राशिद्वयं करोति । पुरोडाशार्थराशौ देवता उपलक्षयेत् 'इदमग्नये च सवित्रे चेन्द्राग्निभ्यां च काय च' । ततश्चर्वर्थराशौ 'इदँ सोमाय च सरस्वत्यै च पूष्णे च' । ततः 'यथाभागं (व्यावर्त)ध्वम्' इति चर्वर्थराशेः पौष्णमपच्छिद्य सह पुरोडाश्यैः पिनष्टि । उभौ 'देवस्य त्वा०' इत्यादि । 'अव्यवकिरन्ती०' इति प्रैष अध्वर्योः प्रथमबीज एव । न द्वितीयबीजे न प्रतिप्रस्थातुः । अन्यत्सर्वमुभयत्र यवानाम् । अत्र मदन्तीरधिश्रयतः ।

९. कपालोपधानम्

अध्वर्युर्गार्हपत्यश्रपणपक्षे दक्षिणार्धे मेष्यर्थं स्थलमवशिष्य । 'धृष्टिरसि (ब्रह्म यच्छ)' इत्यादि । पौष्णान्तं वैश्वदेववदुपधाय प्रकृतिवद् ऐन्द्राग्नस्योपधाय विरमति । ततः प्रतिप्रस्थाता दक्षिणार्धे गार्हपत्यस्यैकादश द्वादश वा कपालानि ऐन्द्राग्नवदुपदधाति । यथा मेष्याः कपालसंयोगो भवति । त्रिषु त्रिषु कपालेष्वेकैकः पादः । तत्र द्वे संलग्ने उपधाय । किंचिद्व्यवधानेन तृतीयचतुर्थे संलग्ने । तृतीयचतुर्थयोर्दक्षिणतः संलग्नं पञ्चमम् । प्रथमद्वितीययोर्दक्षिणतः संलग्नं षष्ठम् । प्रथमस्योत्तरतो व्यवधानेन सप्तमम् । चतुर्थस्योत्तरतो व्यवधानेनाष्टमम् । सप्तमस्य पुरस्तात् संलग्ने द्वे । अष्टमस्य पश्चात् संलग्ने द्वे प्रागपवर्गे । एवं द्वादश । एकादशपक्षे अष्टमस्य पश्चादेकमेव संलग्नम् । तथा चतुर्थः पादो द्वयोः कपालयोः । एवं सर्वेषां मेषीसंयोगः । प्रतिप्रस्थाता विरमति । अध्वर्युः मेषायाग्नेयवदुपद-धात्यष्टौ । तत्र त्रिषु त्रिषु कपालेषु पादद्वयम् । तत्र प्रागपवर्गं द्वे संलग्ने । तयोः प्रागेकं व्यवधानेन । तृतीयाद् व्यवधानेन दक्षिणत एकं महत् । प्रथमस्य दक्षिणतो व्यवधानेनैकं महत् । प्रथमद्वितीययो-रुत्तरतः संलग्नं षष्ठम् । तृतीयस्योत्तरतः संलग्ने सप्तमाष्टमे । एवं सर्वेषां मेषसंयोगः । कुम्भीपाकपक्षे स्थालीवत् कुम्भ्योः । ततः उभौ प्रातर्दोहौ देवताक्रमेण दोहयतः । सायंदोहवत्संक्षालन-निनयनान्तम् । ततोऽध्वर्युः कायैककपालमुपदधाति ।

१०. हविःश्रपणम्

संवापादि प्रतिपद्येते । अध्वर्युणा व्रीहिपिष्टानां तण्डुलानां च संवापे कृते । उभौ देवताक्रमेण यवपिष्टानां संवपने कुरुतः । क्रमेणोत्पूय 'समाप०' इति क्रमेण पिष्टेष्वप आनयतः । स्थालीष्वानयत्य-ध्वर्युः । कुम्भीपाकपक्षे कुम्भ्योरानयतः । 'अद्भ्यः परि (प्रजाताः स्थ) । समद्भिः पृच्यध्वम्) । जनयत्यै (त्वा संयौमि) । मखस्य (शिरोऽसि)' एषां चतुर्णां नानाबीजपक्ष आवृत्तिरध्वर्योः । पिण्डे कृते 'यथाभागं व्यावर्तध्वम्' इति त्रिरुक्त्वा पिण्डत्रयमपच्छिद्य 'यथाभागं व्यावर्तेथाम्' इत्यव-शिष्टौ । तयोरेव देवतादेशः । 'इदमिन्द्राग्निभ्याम् । इदं काय' । 'यथाभागं (व्याव)र्तेथाम्' इति चर्वर्थान् । 'इदँ सोमाय । इदँ सरस्वत्यै' । 'इदमहम्०' इत्यादि । ऐन्द्राग्नपर्यन्तानधिश्रयति । तत

उभौ यवपिण्डयोर्मेषीमेषं च कुरुतः। प्रतिप्रस्थाता मेष्याः योनिं स्तनौ च करोति। अध्वर्युर्मेषस्य शिश्नं वृषणौ शृङ्गे च करोति। प्रतिप्रस्थाता मेषीम् एकादशसु द्वादशसु वा कपालेष्वधिश्रयति। अध्वर्युरष्टसु मेषम्। अथ यजमानः पत्नी च लौकिकयवपिष्टानि पात्रान्तरे तूष्णीं समोप्य ईषदुपतस्य तप्ताभिरद्भिरनुपरिप्लाव्य मेक्षणेन संयुत्य तेषां पिष्टानां प्रेष्यामात्यसस्त्रीकसंख्याकान्येकातिरिक्तानि करम्भपात्राणि दीपाकाराणि कुरुतः। तत्र प्रेष्यामात्यशब्देन भृत्यपुत्रपौत्रशिष्या अप्रत्तकन्याश्चोच्यन्ते। तप्तयोः प्रातर्दोहयोः क्रमेण सायंदोहावानयतः। ततोऽध्वर्युः कायमधिश्रयति। प्रथनादि वैश्वदेववत्। मेषीमेषयोरवयवविघातो यथा न भवति तथा प्रथनं कर्तव्यम्। कुम्भीपाकपक्षे 'घर्मासि विश्वायुः' इति मेष्या अधिश्रयणम्। 'घर्मोऽसि (विश्वायुः)' इति मेषस्य। उभयोरन्यच्चरुवत्। 'अविदहन्त (श्रपयत)' इत्यध्वर्युः। प्रक्षालननिर्णेजननिनयनं स्वस्ववेद्यामुभयोः।

११. आज्यानयनम्

उभौ ब्रह्माणमामन्त्रयेते। वैश्वदेववदध्वर्युः। प्रकृतिवत् प्रतिप्रस्थाता। ब्रह्मा। 'बृहस्पती परिगृह्णीतं वेद्युत्करान् स्व (गावो देवाः सदनानि) सन्तु। तेषु बर्हींषि प्रथन्तां साध्व (न्तरहिंस्राणः) पृथिव्यो देव्यः सन्तु। देवता वर्धयतमेता ना (कस्य पृष्ठे यजमानो अस्तु। सप्तर्षीणां सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च) धत्तम्। ओं परिगृह्णीतम्'। 'वसवस्त्वा०' इत्यादि सहैव वेद्योः। पश्चादुत्करेऽध्वर्युः। पूर्वपरिग्राहवद्याजमानम्। 'भूमयो भूत्वा महिमानं पुपुषुस्ततो देव्यो वर्धयन्ते पयांसि। यज्ञि (या यज्ञं विचयन्ति शं चौषधीराप इह शक्व) रीश्च'। 'धा असि०' इत्यावर्तते। 'पुरा क्रूरस्य०' इति तन्त्रेणाध्वर्योः। प्रकृतिवत् प्रतिप्रस्थातुः। 'प्रोक्षणीरासादय०' इति वैश्वदेववदध्वर्योः। 'पत्नीं संनह्य' इति वर्जं प्रतिप्रस्थातुः।

पात्रसंमार्गस्य स्वकरणे सहैव कुरुतः। अध्वर्युरेव पत्नीं संनह्यति। पत्न्या उभयोराज्यदध्यवेक्षणं तन्त्रेण। 'महीनां पयांसि स्थौषधीनां रसा अदब्धेन वश्चक्षुषावेक्षे सुप्रजास्त्वाय'। अन्यदुभयोर्वैश्वदेववत्। 'आज्यदधिनी स्थ०' इति स्वस्ववेद्यामुभाववेक्षणे कुरुतः। यजमानः। मन्त्रावृत्त्या उत्तरे अवेक्ष्य दक्षिणे अवेक्षते। अथवा तन्त्रेण बहुवचनान्तेन मन्त्रेण। 'आज्यदधीनि स्थ सत्यानि स्थ सत्यस्याध्यक्षाणि स्थ हवींषि स्थ वैश्वानराणि वैश्वदेव्यान्युत्पूतशुष्माणि सत्यौजांसि सहांसि स्थ सहमानानि स्थ सहध्वमरातीः सहध्वमरातीयतः सहध्वं पृतनाः सहध्वं पृतन्यतः। सहस्रवीर्याणि स्थ तानि मा जिन्वताज्यदध्नामाज्यदधीनि स्थ सत्यस्य सत्यानि स्थ सत्यायूंषि स्थ सत्यशुष्माणि स्थ सत्येन वोऽभिघारयामि तेषां वो भक्षीय'। 'अद्भिराज्यदधीन्याज्यदधिरपः स (म्यक् पुनीत सवितुः पवित्रैः। ता) देवीः शाक्वरीः शाक्वरैरिमं यज्ञमवत (संविदानाः)' इति तन्त्रेण सकृत्।

पृषदाज्यवन्त्याज्यानि पशुवद् गृह्णीतः। श्रावण्यां तु सकृदाज्यस्योपस्तीर्य द्विर्दधि गृहीत्वा द्विराज्येनाभिघारयतः। यजमानः। 'पञ्चानां वां वातानां य(न्त्राय धर्त्राय गृह्णामि)। पञ्चानां वामृतूनां य(न्त्राय धर्त्राय गृह्णामि)। पञ्चानां वां दि(शां यन्त्राय धर्त्राय गृह्णामि) पञ्चानां वां पञ्च (जनानां यन्त्राय धर्त्राय गृह्णामि)। चरोर्वां पञ्चबि(लस्य यन्त्राय धर्त्राय गृह्णामि)। ब्रह्मणो वां तेजसे (यन्त्राय धर्त्राय गृह्णामि)। क्षत्रस्य वामोजसे (यन्त्राय धर्त्राय गृह्णामि)। विशे वां य(न्त्राय धर्त्राय गृह्णामि)'। 'सुवीर्याय वां (गृह्णामि' इति द्विः। 'सुप्रजास्त्वाय वां (गृह्णामि)। रायस्पोषाय वां (गृह्णामि)। ब्रह्मवर्चसाय वां (गृह्णामि)। भूरस्मा (कं हविर्देवानामाशिषो यजमानस्य) देवानां वां दे(वताभ्यो गृह्णामि)'। अपोध्दृत्येत्यादि।

१२. बर्हिरास्तरणं स्रुगासादनं च

'ब्रह्मन् प्रोक्षिष्यामि' इत्युभयोः। 'प्रोक्षतम्०' इति पूर्ववद्ब्रह्मणः। अध्वर्युर्वैश्वदेववत् उत्करबर्हिः प्रोक्षति। उत्करबर्हिषि '(बर्हिरसि) स्रुग्भ्यां त्वा (स्वाहा)' इति। '(बर्हिरसि) चमसाभ्यां त्वा (स्वाहा)' इति वा विशेषः। प्रतिप्रस्थाता प्रकृतिवत्। यजमानः। 'अग्निश्रेम बर्हिषी अन्तः०' इति वेदिबर्हिषोरासाद्यमानयोः। अविकृतमुत्करबर्हिषः। 'सुमनसः०' इत्यविकृतं सकृत्। उत्करबर्हिष्यावृत्तिः। 'ऊर्णामृदुनी प्रथमाने स्योने देवेभ्यो जुष्टे सदनाभ्यां बर्हिषी। सुवर्गे लोके यजमा(नँ हि) धत्तं मां नाकस्य पृष्ठे (परमे व्योमन्)। चतुःशिखण्डे युवती सुपेशसौ घृतप्रतीके वयुनानि वसाते। ते स्तीर्यमाणे महते सौभगाय ते मे दुहाथां यजमानाय कामान्। शिवे च मे शग्मे च स्तँ स्योने मे सुषदे च स्तमूर्जस्वत्यौ च मे पयस्वत्यौ च स्तँ सूपचरणे च मे स्वधिचरणे च स्तमिषमूर्जं मे पिन्वतं ब्रह्म तेजो मे पिन्वतं क्षत्रमोजो मे पिन्वतं विशं पुष्टिं मे पिन्वतमायुरन्नाद्यं मे पिन्वतं प्रजां पशून् मे पिन्वतम्'। अध्वर्युः। पुनः 'देवबर्हिः०' इत्युत्करे। वैश्वदेववद्याजमानम्।

'विच्छिनद्मि विधृतीभिः सपत्नान् (जातान् भ्रातृव्यान् ये च जनिष्यमाणाः)। विशो यन्त्राभिर्विधमाम्ये(नानहँ स्वानामुतमोऽसानि देवाः) विशो यन्त्रानुदमाना अरातिं (विश्वं पाप्मानममतिं दुर्मरायुम्)। सीदन्त्यो देव्यः सुकृतस्य लोके धृतयः स्थ विधृतयः स्वधृतयः। प्राणान् मयि धारयत प्रजां मयि धारयत पशून् मयि धारयत। इमौ प्रस्तरावुभयस्य धर्तारौ धर्तारौ प्रयाजानामुता(नूयाजानाम्)। तौ दध्रतुः समिधो विश्वरूपास्तयोः स्रुचो अध्यासादयामि। आरोहतं पथो जुह्वौ देवयानान् य(त्रर्षयः प्रथमजा ये पुराणाः)। हिरण्यपक्षे अजिरे संभृताङ्गे वहाथो मा सुकृतां यत्र लोकाः। जुह्वौ स्थो घृताच्यौ गायत्रियाम्न्यौ कविभिर्जुषाणे अव्यथमाने यज्ञमनु यच्छेथाँ सुनीत्यौ यज्ञं नयाथ उप देवा(नाग्नेयेन शर्मणा दैव्येन)। अवाहं बाध उपभृद्भ्याँ सपत्नान् (जातान् भ्रातृव्यान् ये च जनिष्यमाणाः) दोहै यज्ञौ सुदु(घामिव धेनुमहमुत्तरो भूयासमधरे मत्सपत्नाः)। सुभृतौ स्थ उपभृतौ घृताच्यौ त्रैष्टुभेन छन्दसा विश्ववेदसौ। अव्यथमाने यज्ञमनु यच्छेथाँ सुनीत्यौ यज्ञं नयाथ उप देवान् (ऐन्द्रेण शर्मणा दैव्येन)'। 'अवाहं बाध उपभृद्भ्याम्' इति पुनः पृषदाज्यधान्योः। 'यो मा वाचा मनसा दुर्मरायु(र्हृदारातीयादभिदासदग्ने। इदमस्य चित्त)मधरं ध्रुवयोरहमुत्तरो (भूयासमधरे मत्सपत्नाः)। ध्रुवे स्थो धरण्यौ धनस्य पूर्णे जागतेन छन्दसा विश्ववेदसौ। अव्यथमाने यज्ञमनु यच्छेथाँ सुनीत्यौ यज्ञं नयाथ उप देवान् वैश्वदेवेन शर्मणा दैव्येन)'। 'स्योनौ मे सीदतँ सुषदौ पृथिव्यां प्रथतं प्र(जया पशुभिः सुवर्गे लोके)। दिवि सीदतं पृथि(व्यामन्तरिक्षेऽहमुत्तरो भूयासमधरे मत्सपत्नाः)। इमौ स्रुवावभिजिह्वतो होमान्छतक्षरौ छन्दसानुष्टुभेन। सर्वा यज्ञस्य समङ्क्तां वि(ष्ठा बार्हस्पत्येन शर्मणा दैव्येन)। इमे स्थाल्यौ घृतस्य पूर्णे अच्छिन्नपयसौ शतधरावुत्सौ (मारुतेन शर्मणा दैव्येन)'। 'एता असदन्०' इत्यादि।

१३. हविरासदनम्

तूष्णीं सौम्यैन्द्राग्नयोरभिघारणम्। अन्येषां मन्त्रेण। 'यस्त आत्मा०' इत्यामिक्षे प्रतिप्रस्थाता तूष्णीं मेषीम्। अध्वर्युर्मन्त्रेण मेषम्। 'दृँह०' इत्युभावामिक्षे उद्वासयतः। उभौ आमिक्षे संहते अन्ययोः पात्रयोरुध्दृत्य वाजिनाभ्यामुपसिञ्चतः। अध्वर्युर्वारुणीकुम्भ्यां निष्कासमवभृथार्थमवशिनष्टि। ततः प्रतिप्रस्थाता 'आर्द्रा प्रथस्नुर्भुवनस्य गोपाः शृतोत्स्नाति जनित्री मतीनाम्' इति मेषीमुद्वास्य, कुम्भीपाकपक्षे तु प्रथस्नुपदं लुप्यते। यवमयानां 'तस्मिन्त्सीद०'

इति मन्त्रो लुप्यते। अध्वर्युर्मेषमुद्वास्य कायमुद्वासयति। ऐन्द्राग्नपर्यन्तानलंकृत्य। प्रतिप्रस्थाता मेषीमलंकरोति। तामनैडकीभिरूर्णाभिः कुशपुष्पैर्वा लोमशां करोति। अध्वर्युर्मेषमलंकृत्यैवमेव लोमशं करोति। ततः कायमलंकृत्य तस्मिन् प्रभूतमाज्यमानीयाविःपृष्ठं करोति। अध्वर्युर्मारुत्या-मिक्षायां मेषमवदधाति। प्रतिप्रस्थाता वारुण्यां मेषीम्। अथाभ्यां शमीपर्णकरीराण्युपवपति परःशतानि भवन्ति परःसहस्राणि वा। तत्तत्पात्रे संक्षिपति। करम्भपात्रेषु च पर्णान्वन्वोप्य।

अध्वर्युः । व्याहृतिभिरष्टौ हवींषि उत्तरस्यां वेद्यामासादयति। आग्नेयविकारान् दक्षिणतः। अन्यानुत्तरतः। प्रतिप्रस्थाता ऐषीके शूर्पे करम्भपात्राणि स्थापयित्वा मारुत्या सह दक्षिण-वेद्यां व्याहृतिभिरासादयति। वाजिने च व्याहृतिभिरुत्करे आसादयतः। अत्र मेषप्रतिकृती विनि-मयेन हरतः। मारुत्यामिक्षायां मेषीमवदधाति वारुण्यां मेषम्। यजमानः। 'यज्ञाः स्थ सर्वतः श्रिताः ०' आग्नेयसावित्रसारस्वतपौष्णमेषकायानां तन्त्रेण। 'प्रजापतिरसि (सर्वतः श्रितः सर्वतो मां भूतं भविष्यच्छ्रयतां शतं मे सन्त्वाशिषः सहस्रं मे सन्तु सूनृता इरावतीः पशुमतीः)' सौम्यस्य। 'यो नः कनीयः (० अप तमिन्द्राग्नी भुवनान्नुदेतामहं प्रजां)०' ऐन्द्राग्नस्य। 'यस्त आत्मा०' इति तन्त्रेणामिक्षयोः। 'इयमिन्द्रियम्०' इति मारुत्याः। 'यो नः कनीयः० अप तं मरुतो भुवनान्नुदन्ता (महम् ०)' इति मेषीम्। 'इयमिन्द्रियम् ०' इति वारुण्याः। 'यस्त आत्मा०' इति वाजिनयोः। 'ये पृथिवीमचरतां ते प्रविष्टे याभ्यामसिञ्चद्बलमिन्द्रे प्रजापतिः। इमे ते शुक्रं मधु वाजिनीवती याभ्यामुपरिष्टादधिनोन्महेन्द्रं वाजिने मां धिनुताम्' इति वाजिनयोः। 'अयं यज्ञः समसदत् ०' सर्वेषाम्। सौम्यस्य विहव्यं चतुर्होता। अन्येषां पञ्चहोता। असंभवतां मन्त्रावृत्तिः।

१४. अग्निमन्थनम्

वैश्वदेववन्निर्मन्थ्येन चरतः। अथवाध्वर्योरेव निर्मन्थनम्। विभज्योभौ प्रहरतः। अभि-जुहुतश्च। 'अयं वेदः०' इत्याद्युभयोः। अध्वर्युरेव होतारमामन्त्रयते। पौष्णान्तं वैश्वदेववदुक्त्वा इन्द्राग्नी मरुतो वरुणः क इति प्रधानदेवताः। वैराजस्विष्टकृत्। वैश्वदेववदन्यत्। 'अग्नये समि-ध्यमानायानुब्रूहि' इत्यध्वर्योरेव। प्रणवे प्रणवे समिधमित्याद्युभौ कुरुतः। 'समिध्दो अग्निः०' इति सकृदविकृतं (याजमानम्)। प्रजापतये मनव इदं (न मम)। 'मनसी स्थः प्राजापत्ये मनसा मा भूतेनाविशतम्'। 'अग्नीत् परिधीन्०' इत्यविकृतमध्वर्युरेव। आग्नीध्र उत्तरविहार-स्थस्फ्येध्मसंनहनैरुत्तराग्निपरिधीनग्निं च संमृज्य स्फ्येध्मसंनहनानि निधाय। दक्षिणविहारस्थ-स्फ्येध्मसंनहनैर्दक्षिणाग्निपरिधीन् संमृज्य विरमति।

१५. करम्भपात्रहोमः

प्रतिप्रस्थाताग्रेणोत्तरं विहारमुत्तरतो गत्वा स्वस्थानासीनां पत्नीं पृच्छति। 'पत्नि कति ते जाराः' इति। सा यावतः प्रब्रूयात् 'तान् वरुणो गृह्णातु' इति निर्दिशति। प्रतिप्रस्थातुः जारैकत्वे द्वित्वे वा 'तं (वरुणो गृह्णातु), तौ (वरुणो गृह्णातु)' इत्यूहः। जाराभावे न वरुण-निर्देशः। जारकथने तु तेनैव प्रायश्चित्तमिति वदन्ति। कर्मसमाप्तौ त्वन्यत्कार्यमित्यन्ये। 'प्रघास्यान् हवामहे मरुतो यज्ञवाहसः करम्भेण सजोषसः' (तैसं १.८.३) इत्युत्तरतः पत्नीं प्राचीमुदानयन् प्रतिप्रस्थाता वाचयति। तामग्रेणोत्तरं विहारमानीय द्वयोर्वेद्योर्मध्यतः प्रत्यङ्ङानीय। ऐषीके शूर्पे करम्भपात्राण्युप्तानि पत्नी शीर्षन्नधि निधायान्तरा वेदी गत्वाग्रेण दक्षिण-मग्निं प्रतीची तिष्ठति। यजमानः। द्वयोराहवनीययोरपरेणोदङ्ङत्याक्रम्याग्रेणोत्तरमग्निमा-

गत्यान्तरा वेदी प्रविश्य प्राग्गत्वा पत्न्या दक्षिणतः प्रत्यङ्मुखस्तिष्ठति। 'मो षू ण इन्द्र पृत्सु देवास्तु स्म ते शुष्मिन्नवया। मही ह्यस्य मीढुषो यव्या। हविष्मतो मरुतो वन्दते गीः' (तैसं १.८.३) इति यजमानः पुरोनुवाक्यामन्वाह। 'यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये यच्छूद्रे यदर्य एनश्चकृमा वयम्। यदेकस्याधि धर्मणि तस्यावयजनमसि स्वाहा' (तैसं १.८.३) इति दम्पती तेनैकशूर्पेण करम्भपात्राणि दक्षिणेऽग्नौ जुहुतः। प्रघास्येभ्यो मरुद्भ्य इदं (न मम)। अध्वर्युर्वा जुहोत्यन्वारभेते दम्पती। 'अक्रन् कर्म कर्मकृतः सह वाचा मयोभुवा। देवेभ्यः कर्म कृत्वास्तं प्रेत सुदानवः' (तैसं १.८.३) इति स्वं लोकं गच्छन्तौ जपतः। यथागतं गच्छतः। आग्नीध्रो दक्षिणमग्निं संमार्ष्टि।

१६. प्रयाजयागः

स्रुच्यमाघारयतः। इन्द्रायेदं (न मम)। 'वाचौ स्थ ऐन्द्र्यौ सपत्नक्षयण्यौ वाचा मेन्द्रियेणाविशतम्'। प्रत्याक्रम्येत्यादि। अध्वर्युरेव प्रवरं प्रवृणीते। घृतवतीशब्दे जुहूपभृतावाददाते इत्यादि आज्यभागान्तमुभयोर्वैश्वदेववत्। आग्नीध्रः। अङ्गयागार्थप्रत्याश्रावणे इध्मसंनहनसहितं स्फ्यद्वयं धारयेत्। मारुतीव्यतिरिक्तप्रधाने अध्वर्योरेव स्फ्येध्मसन्नहनानि। मारुतीयागे प्रतिप्रस्थातुरेव। मारुत्यतिरिक्तेषु अङ्गप्रधानयागेष्वध्वर्योरेव संप्रैषाः। मारुतीयागे तु प्रतिप्रस्थातुरेव। तन्त्रेणाविकृता उद्देशत्यागा अनुमन्त्रणानि च।

१७. प्रधानयागः

आज्यभागान्ते स्रुग्घस्त एव प्रतिप्रस्थाता विरमति। अध्वर्योः पौष्णान्तानां वैश्वदेववद्यागः। ऐन्द्राग्नस्य प्रकृतिवत्। अनुमन्त्रणानि च। अध्वर्युः स्रुग्घस्तो विरमति। प्रतिप्रस्थाता। 'आप्यायतां ध्रु(वा घृतेन)०। मा भेर्मा सं(विक्था०)' द्विः। 'मरुद्भ्योऽनुब्रूहि' आमिक्षायाः पूर्वेण सहावदानेन कृत्स्नां मेषीमवद्यति। उत्तमेन शमीपर्णकरीराणि। 'आ प्यायतां ध्रु(वा घृतेन)०। यदवदानानि ०' सकृत्। अत्याक्रम्याश्राव्य प्रत्याश्राविते। 'मरुतो यज'। वषट्कृते दक्षिणेऽग्नौ प्रतिष्ठितां मेषीम् आमिक्षां च जुहोति। मरुद्भ्य इदं (न मम)। 'मरुतामहं (देवयज्य)येन्द्रियावीन्द्रियाव्यन्नादो भूयासम्। (मरुतामहं देवयज्यया) जेमानं महिमानं गमेयमिन्द्रियाव्यन्नादो भूयासम्' इति वा। ततः प्रतिप्रस्थाता उदङ्ङत्याक्रम्य विरमति स्रुग्घस्तः। अध्वर्युः। स्रुच्युपस्तीर्य मारुतीवत् प्रचरति। 'वरुणायानुब्रूहि। वरुणं यज'। वरुणायेदं (न मम)। 'वरुणस्याहं (देवयज्य)येन्द्रियाव्यन्नादो (भूयासम्)। (वरुणस्याहं देवयज्यया) जेमानमन्नादो (भूयासम्)' इति वा। वैश्वदेववदेककपालेन चरति। 'काय' इत्युपांशु 'अनुब्रूहि' इत्युच्चैः। 'कम्' इत्युपांशु 'यज' इत्युच्चैः। कायेदं (न मम)। 'कस्याहं (देवयज्य)यान्नादो (भूयासम्)'। अत्याक्रम्य ध्रौवाच्चतुर्गृहीतेन। 'नभश्च स्वाहा'। नभस इदं (न मम)। 'नभस्यश्च स्वाहा'। नभस्यायेदं (न मम)। 'इषश्च स्वाहा'। इषायेदं (न मम)। 'ऊर्जश्च स्वाहा'। ऊर्जायेदं (न मम)। एककपालमभिजुहोति। स्विष्टकृता चरतः। अध्वर्युरेव संप्रेष्यति। वषट्कृते जुहुतः। अत्याक्रम्य 'वैश्वानर०' इत्युभौ।

अध्वर्युः प्राशित्रमवदाय इडामवद्यति। ऐन्द्राग्नान्तेभ्योऽवदायाग्रेणाग्निं पात्रं प्रतिप्रस्थात्रे प्रयच्छति। प्रतिप्रस्थाता तस्मिन् पात्रे मारुत्या इडाभागमवदायाध्वर्यवे पात्रं प्रयच्छति। अध्वर्युर्वारुण्या अवदाय क्रमेण सर्वेभ्यो हविर्भ्यो यजमानभागमवद्यति। प्रतिप्रस्थाता मारुत्या यजमानभागमवदाय अध्वर्युर्वारुण्या अवद्यति। सर्वं भागं अध्वर्युरेव संतृप्य स्वध्रुवाया उपोहति। पूर्वावदानवद्द्वितीयमिडावदानमवद्यतः। अध्वर्युरेवाभिघारयति। प्रतिप्रस्थातुरिडा प्रज्ञाता भवति। पर्वाञ्जने अवान्तरावदाने चाध्वर्युरेव। ब्रह्मव्यतिरिक्तानामन्वारम्भः। 'उपहूतः पशुमानसानि'

इत्युभौ। प्रतिप्रस्थातृषष्ठा इडां प्राश्नन्ति। दक्षिणवेद्यां प्रतिप्रस्थातुर्मार्जनम्। सौम्यैन्द्राग्नवर्जितानां चतुर्धाकरणम्। 'इदं यजमानस्य'।

'दक्षिणसद्भ्य उपहर्तवै' इत्यध्वर्युरेव। धेनुर्दक्षिणा। 'इयं धेनुरमृतस्य पूर्णा सहस्र-धारोत्साक्षीयमाणा। सा दाधार पृथिवीमन्तरिक्षं दिवं च तया धेन्वातितराणि मृत्युम्। ब्रह्मणी ब्रह्मण्यसि ब्रह्मणे त्वा हुताद्ये मा मा हिँसीरहुता मह्यँ शिवा भव। प्रजापतेः०' इत्यविकृतमुभयोः। केचिदूहमिच्छन्ति। 'प्रजापतेर्भागास्यूर्जस्वती पयस्वती प्रा(णापानौ मे पाहि समानव्यानौ मे पाह्युदानव्यानौ मे पाह्य)क्षिता स्यक्षि(त्यै त्वा मा मे क्षेष्ठा अमुत्रामुष्मिल्लोके)'। 'दक्षिण-सद्भ्य' इत्युच्यमाने। 'दक्षिणत एत ब्राह्मणा इयं वो धेनुरहिँसन्तो यथाभागं प्रतिगृह्णीध्वम्'। उभे वेदी दक्षिणतो गत्वा उत्तरस्यां वेद्यामासन्नां गां प्रतिगृह्णन्ति। हविःशेषोद्वासनमुभौ कुरुतः।

१८. अनूयाजयागः

'ब्रह्मन् प्रस्थास्यामः (समिधमाधायाग्नीत् परिधीँश्चाग्निं च सकृत् सकृत् संमृड्ढि)' इत्यध्वर्युः। 'समिधावाधाय' इत्यूहः। ब्रह्मा। 'देव सवितरे(तत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाहि)। ओं प्रतिष्ठतम्'। आग्नीध्र उत्तरदक्षिणयोः क्रमेण समिधावादधाति। याजमानमप्यावर्तते। क्रमेण तैस्तैः सन्नहनैः संमार्ष्टि उत्तरदक्षिणाग्नी। स्वे स्वे अग्नौ संमार्गाननुप्रहरतः। आग्नीध्रो वा क्रमेणानुप्रहरति। भूताना-मधिप(तये रुद्राय तन्तिचरायेदं न मम)। 'वेदिर्बर्हिः०' इत्यविकृतं सकृत्। '(वेदिर्बर्हिः शृतँ० सन्नतयो नमन्ताम्) इध्मसन्नहनयोर्हुतयोः' इति वोहः। आग्नीध्रसंमार्गपक्षे आवृत्तिः। उत्करव्युदसने नास्ति याजमानम्। पृषदाज्याभ्यामनूयाजान् यजतः। अध्वर्युरेव संप्रेष्यति। वषट्कृते जुहुतः। तन्त्रेणाविकृतं वैश्वदेववद्याजमानम्।

'वाजस्य मा प्रसवेन' इत्याद्युभौ प्रतिपद्येते। याजमानमप्यविकृतं सकृत्। 'समञ्जातां बर्हिर्षी हविषा (घृतेन समादित्यैर्वसुभिः सं मरुद्भिः। समिन्द्रेण विश्वेभि)र्देवेभिरञ्जातां दिव्यं नभो गच्छतां यत्स्वाहा। अपि प्रेड्०' इत्यविकृतं सकृत्। सूक्तवाके आश्रावणप्रैषा अध्वर्योरेव। सकृदविकृतं याजमानम्। 'रोहितेन वामग्निर्देवतां गमयतु। हरिभ्यां वामिन्द्रो (देवतां गमयतु)। एतशेन वाँ सूर्यो (देवतां गमयतु)'। 'अग्नीद् गमय, अनुप्रहर' इत्यध्वर्युरेव। समुद्यवन-मनुप्रहरणं च क्रमेण। 'दिवः खीलोऽवततः०' इति पर्यायेण। 'संवदेथाम्' इत्याग्नीध्रः। 'अगा-नग्नीत्' इत्युभयोः। 'अगतम्' इत्याग्नीध्रः। श्रावणप्रैषावध्वर्योरेव। उभयोः परिधिप्रहरणम्। 'विष्णोः शं योः०' इत्यविकृतं सकृत्। 'वि ते मुञ्चामि०, इष्टो यज्ञः०' इति च। 'वि वां मुञ्चामि०' इति केचिदूहमिच्छन्ति।

१९. वाजिनयागः

उभौ वैश्वदेववत् स्वस्ववाजिनेन चरतः। स्वे स्वे बर्हिषि विषिञ्चन् गृह्णीतः। अध्वर्यो-रेव संप्रैषाश्रावणे। दक्षिणविहारवाजिनमुपहूय। 'यन्मे रेतः प्रसिच्यते यन्म आजायते पुनः। यद्वा मे प्रतितिष्ठति तेन मा वाजिनं कुरु तेन सुप्रजसं कुरु। तस्य ते वाजिन् वाजिभिर्भक्षंकृतस्य मधुमत उपहूतस्योपहूतो भक्षयामि' अनेनाध्वर्युरहिताः सर्वे भक्षयन्ति। तत उत्तरविहारस्थमुपहूय सर्वे प्रतिप्रस्थातृरहिता भक्षयन्ति 'आ मा विशन्त्विन्दव आ गल्गा धमनीनाम्। रसेन मे रसं पृण तस्य ते वाजिन् वाजिभिर्भक्षंकृतस्य मधुमत उपहूतस्योपहूतो भक्षयामि' अनेन मन्त्रेण। तत उत्तरविहारस्थस्थालीगतवारुणीनिष्कासवर्जितान् हविःशेषान् वाजिनं च प्रतिप्रस्थातृभिन्ना

ऋत्विजः प्राश्नन्ति। दक्षिणविहारस्थामामिक्षामध्वर्युभिन्ना वाजिनं च। वेदौ पृथगुभयोर्वेद्यो- रभिमृशति यजमानः। स्वस्वस्रुच आददाते। उभौ वेदौ होता। सस्रुवावाज्यस्थाल्यावाग्नीध्रः स्फ्यौ च। प्रतिप्रस्थाताग्रेणोत्तरं विहारमागत्य उभौ दक्षिणेन गार्हपत्यमतिक्रामतः। स्वे स्वे स्फ्ये स्रुचो विमुञ्चतः। 'अग्नेर्वोऽपन्नगृहस्य (सदसि सादयामि सुम्नाय) सुम्निन्यः सुम्ने मा धत्त धुरि धुर्यौ पात' अनेन। यदा न पृषदाज्यधान्यानयनं तदा प्रकृतिवन्मन्त्रः।

२०. पत्नीसंयाजादि

अध्वर्युरेव पत्नीः संयाजयति। संपत्नीयमिडां च । उभौ प्रतिपत्तिहोमौ जुहुतः। होता वेदौ पत्न्यै प्रदीयमानौ यजमानः 'वेदौ स्थो वित्ती स्थो विदेयकर्मणी स्थः करुणे स्थः क्रियासँसनी स्थः सनितारौ स्थः सनेयम्'। उपस्थेऽस्यमानौ 'घृतवन्तं कु(लायिनँ रायस्पोषँ सहस्रिणं) वेदौ दत्तां वाजिनम्। त्वया वेदिम्०' इत्यावर्तते। उभौ यथेतमेत्य सारस्वतादि प्रतिपद्येते। न पार्वणः। नारिष्ठादि प्रतिपद्येते। प्राकृते समिष्टयजुषी जुहुतः। 'अग्नेऽदब्धायो० दिवः खीलोऽवततः' इत्यविकृतौ सकृत्।

यजमानभागप्राशने। 'इदँ हविः' इत्यामिक्षाभागौ तन्त्रेण प्राश्नाति। विभज्य होतृ- षदनैर्वेदी अभिस्तृणीतः। उभौ प्रणीताविमोकौ कुरुतः। पर्यायेणोभयत्र मार्जनम्। आहवनी- योपस्थानान्तं तन्त्रेण। उपसमिन्धनं भेदेन। वेदयोस्तृणान्युपस्थ आधायोत्तरस्यामेव वेद्यामती- मोक्षान् जपति। उभौ उपवेषयोः प्रतिपत्ती कुरुतः। यजमानेन सह यज्ञविमोकौ कुरुतः। कपा- लानि विमुञ्चतः। कुम्भीपाकपक्षे 'यां घर्मे कुम्भीम् (उपचिन्वन्ति वेधसः ०)' इत्यूहः। ब्रह्मणः समिदाधानं दक्षिण आहवनीय एव। उभयत्र वा। उपस्थानपक्षे सकृदेव। यजमानस्य व्रत- विसर्गः। सकृत्प्रयोगपक्षे न पुनरालम्भः। यथेतं प्रतिनिष्क्रामतः। संस्था ब्राह्मणप्रैषश्च। 'सँ- स्थाप्य' इति वचनात्। संतिष्ठते वरुणप्रघासः।

२१. अवभृथसंकल्पः

अथावभृथः। अध्वर्युरेव। उत्तरे विहारेऽग्न्यन्वाधानादि करोति। यावदुक्तम्। यजमानः। 'अवभृथेष्ट्या यक्ष्ये'। अध्वर्युः। 'ममाग्ने० (अग्निं गृह्णामि०) अद्य यज्ञाय (रमतां)०इमामूर्जं' यथातिथि। ('ग्ने प्रविष्टास्तान्)० आवभृथँ हवि(रिदमेषां मयि)'। न व्रतग्रहणम्। न बर्हिराहरणम्। वेदं कृत्वा। 'परि स्तृणीत(परिधत्ताग्निं०)'। न 'उभावग्नी०'।

२२. हविरासादनान्तम्

'कर्मणे वां०। यज्ञस्य ०'। (ब्रह्मयजमानयोः) सदने (करोति)। स्फ्यमग्निहोत्रहवणीँ स्रुवं जुहूमुपभृतं ध्रुवाम् आज्यस्थालीं वेदं वेदाग्रं वस्त्रयुग्ममुदुम्बरशाखां च। न ब्रह्मवरणम्। 'वाचस्पते०' इत्यादि ब्रह्मणः। 'पवित्रे स्थो०। इमौ प्राणा (पानौ)०। विष्णोर्मनसा०। यज- मान वाचं (यच्छ)'। 'संविशन्तां०। दक्षाय वा(नस्पत्यासि)। प्रत्युष्टं०। देवो वः०। अच्छिद्रेण०। वसोः सू(र्यस्य)०। आपो देवी(र्बृहतीर्विश्वशंभुवो)०'। 'ब्रह्मन् प्रोक्षि(ष्यामि)। प्रोक्ष यज्ञं ०। शुन्धध्वम्०'। वाचं विसृज्य।

'देवस्य त्वा ०' स्फ्यमादाय। 'इन्द्रस्य बा(हुरसि दक्षिणः)। सहस्रभृष्टिः०। स्रुवं च स्रुचश्च संमृड्ढ्याज्येनो(देहि)। शतभृष्टिरसि०। अनिशिताः स्थ०। घृताचीरेता(ग्निर्वो)०। प्रत्युष्टं०। गोष्ठं०। वाचं०। चक्षुः० प्रजां०। घृताची०। प्रत्युष्टं०। दिवः शि(ल्पमवततं)०'। 'पूषा ते बिलं (विष्यतु)। इदं विष्णु(र्वि)०। अदितिर(स्यनाच्छिन्नपवित्रा)। महीनां

प(यो) ०। इषे (त्वा)। ऊर्जे (त्वा)। महीनां०। तेजोऽसि। तेजसे (त्वा)। तेजोऽनु (प्रेहि)। अग्निस्ते ०। अग्नेर्जिह्वा (सि)०। आज्यमसि० । शुक्रम(सि)। ज्योति(रसि)। तेजोऽ(सि)'। प्रतिहृत्य गार्हपत्यस्योत्तरत आज्यानि गृह्णाति। सर्वाणि चतुर्गृहीतानि। उपभृति 'ब्रह्मणस्त्वा' इत्यादि चतुर्भिः। द्विर्वोपभृति। तदा 'विशे त्वा ०। सुवीर्याय ०' इति द्वाभ्याम्। वेद्यां पवित्रे अपिसृज्य। निष्कासमन्यस्मिन् पात्र उध्दृत्य 'यस्त आत्मा०' इत्यभिघार्य। वेद्या उत्तरेंसे निष्कासमाज्यानि तुषांश्च तूष्णीं सादयित्वा। नास्ति याजमानम्।

२३. अवभृथोपक्रमः

अध्वर्युः। 'आयुर्दा अग्ने हविषो जुषाणो घृतप्रतीको घृतयोनिरेधि। घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभिरक्षतादिमँ स्वाहा' (तैसं ३.३.८) इति शालामुखीये स्रुवाहुतिं जुहोति। आयुर्देऽग्नय इदं (न मम)। ततो निष्कासं तुषान् स्रुचः स्रुवमाज्यस्थालीमुदुम्बरशाखां दधि दर्भमुष्टिं वेदँ स्फ्यमहते वाससी समिधश्चादाय। 'उरुँ हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ। अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित्' (तैसं १.४.४५) चात्वालं गत्वा सर्वे वदन्ति। अन्तरेण चात्वालोत्करावुदञ्चो निष्क्रामन्ति। यां दिशं व्रजन्ति सैव प्राची। 'शतं ते राजन् भिषजः सहस्रमुर्वी गम्भीरा सुमतिष्टे अस्तु। बाधस्व द्वेषो निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत्' (तैसं १.४.४५) अपो दृष्ट्वाध्वर्युर्जपति। 'अभिष्ठितो वरुणस्य पाशः' (तैसं १.४.४५) उदकान्तमभितिष्ठन्ति। अपः प्रगाह्य प्राङ्मुखास्तिष्ठन्तोऽवभृथेन चरन्ति। दक्षिणतोऽध्वर्युब्रह्मयजमानाः पत्नी च। उत्तरत आग्नीध्रः। पश्चाद्धोता। मध्ये आसन्द्याँ हवीँषि। आहवनीयदेशं संलक्ष्याप्सु तृणं प्रास्य तस्मिन् यजति।

२४. प्रधानयागः

होत्रा ओढासु देवतासु। वेदेनोदकमुपवाज्य स्रुवाघारमाघार्य ध्रुवामाप्याय्य। 'अग्नीदुदकं त्रिः संमृड्ढि' संप्रेष्यति। आग्नीध्रः। दर्भान् स्फ्यं च संगृह्य। 'उदकवाजजिद्वाजं त्वा सरिष्यद्वाजं जेष्यद्वाजिवाजजिद्वाजजित्यायै संमार्ज्म्युदकमन्नादमन्नाद्याय' प्राञ्चमुदकं त्रिः संमार्ष्टि। 'सप्रथा नमो देवेभ्यः' इत्यञ्जलिं कृत्वा। 'जुह्वेह्यग्नि(स्त्वाह्वयतु)० उपभृदेहि० सुयमे मे ०'। नाक्रमणं न मन्त्रः। 'विष्णोः स्थान(मसीत इन्द्रो अकृणोद्वी)र्याणि। अग्नेरनीकमप आ विवेश। अपांनपात् प्रतिरक्षन्नसुर्यं दमेदमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्येत् स्वाहा' (तैसं १.४.४५) स्रुच्यमाघारयति। अग्नय इदं (न मम)। नास्त्यनुमन्त्रणमिति मातृदत्तः। नात्याक्रमणे। 'समक्तमग्निना०। उन्नीतँ (रायः)। सुवीराय (स्वाहा)। यज्ञेन (यज्ञः संततः)'। संमार्गतृणानि स्फ्य उपसंगृह्य। 'क इदम्०' उभयोः। 'आश्रा(वय)। अस्तु (श्रौषट्)। तिष्ठ होतः'। एतावान् प्रवरः। 'मां देवेष्वाश्रा(वयायुषे वर्चसे०)'। बर्हिर्वर्जं चत्वारः प्रयाजाः। नोपभृतँ समानयते। शेषेण ध्रुवां निष्कासमुपभृतं चाभिघार्याज्यभागाविष्ट्वा।

व्याख्याते पञ्चहोतरि। 'आप्यायतां ध्रुवा०। मा भेर्मा सं(विक्था)०'। आमिक्षानिष्कासाद् द्विरवदाय। 'वरुणायानुब्रूहि'। 'यदवदा(नानि ते)०'। 'आश्रावय। अस्तु श्रौ(षट्)। वरुणं यज'। वरुणायेदं (न मम)। 'वरुणस्याहं दे(वयज्य)येन्द्रियावी भूयासम्'। अत्र नारिष्ठान् जुहोति। उपस्तीर्य कृत्स्नं निष्कासमवदाय। द्विरभिघारयति द्वितीयाभिघारणे ध्रौवसमाप्तिः। 'अग्नीवरुणाभ्याँ स्विष्टकृद्भ्यामनुब्रूहि। अग्नीवरुणौ स्विष्टकृतौ यज'।

अग्नीवरुणाभ्याँ स्विष्टकृद्भ्यामिदं (न मम) । 'अग्नीवरुणयोः स्विष्टकृतोरहं (देवयज्य)—यायुष्यमान् यज्ञेन (प्रतिष्ठां गमेयम्)। अग्निर्मा०' इति च। 'वैश्वानरे हवि(रिदं) ०। अग्नीदुदकँ सकृत् संमृड्ढि'। आग्नीध्रः स्फ्यवर्जितैर्दर्भैः । 'उदकवाजजिद्वाजं त्वा ससृवद्वाजं जिगिवद्वाजि वाजजिद्वाजजित्यायै समाजर्म्युदकमन्नाद(मन्नाद्याय)। यो भूतानामधिपती०'। नास्ति 'वेदिर्बर्हिः०'। व्याख्याते सप्तहोतरि। औपभृतं जुह्वां समानीयापबर्हिषावनूयाजौ यजति। 'आश्रा(वय)। अस्तु (श्रौषट्) । देवौ यज यज'। देवाय नराशँसायेदं (न मम)। 'नराशँस्याहं (देवयज्यया) पशुमान् भूयासम्'। 'आ(श्रावय)। अ(स्तु श्रौषट्)। यज'। देवायाग्नये स्विष्टकृ(त इदं न मम)। 'अग्नेः स्विष्टकृतोऽ(हं देवयज्यया)युष्मान् यज्ञेन (प्रतिष्ठां गमेयम्)'। एतावत् क्रियते।

२५. अवशिष्टविधानम्

ततोऽध्वर्युरुदुम्बरशाखया स्रुक्स्थानीयया दध्नर्जीषमभिजुहोति चतसृभिः। 'यद्वो मुसलेन चिच्छिदुर्व्रीहयो यवा राजानः प्रियाण्यङ्गानि स्वधिता परूँषि । तत्संधध्वमाज्येनोत वर्धयध्वमनागसो अधमित् संक्षयेम स्वाहा'। व्रीहियवेभ्य इदं (न मम)। इति सर्वत्र त्यागः । 'यद्वो मुसलं बाहुच्युतमचुच्यवुर्नरो यद्वो दुदुहुर्दक्षिणेन। तद्व आप्यायतां तद्वो निष्ट्यायतां देव व्रीहयो यवाः स्वाहा। यद्वस्त्वचं बिभिदुर्यच्च योनिं यदास्थानात् प्रच्युतो वेनथ त्मना। युष्माभिस्तद् व्रीहयो यवा गुप्तमस्तु नः सा नः संधासत् परमे व्योमन्त्स्वाहा। अहाच्छरीरं पयसा समेत्यान्योऽन्यो भवति वर्णो अस्य। तस्मिन् वयमुपहूता युष्माकँ स्म आ नो भज सदसि विश्वरूपे स्वाहा' (द्र. तैब्रा ३.७.१३)। सर्वयवपक्षे व्रीहिपदत्यागेनोह्यं 'यद्वो मुसलेन चिच्छिदुर्यवा राजानः०' इति। तुषैः स्रुचं पूरयित्वा 'समुद्रे ते हृदयमप्स्वन्तः। सं त्वा विशन्त्वोषधीरुतापो यज्ञस्य त्वा यज्ञपते हविर्भिः। सूक्तवाके नमोवाके विधेम' (तैसं १.४.४५) अप्सूपमारयति। यो बिन्दुनामुच्चरति तूष्णीं तमवजिघ्रेण भक्षयत्युपस्पृशति वा। 'अवभृथ निचङ्कुण निचेरुरसि निचङ्कुणाव देवैर्देवकृतमेनोऽयाडव मर्त्यैर्मर्त्यकृतमुरोरा नो देव रिषस्पाहि' (तैसं १.४.४५) तुषशेषमप्सु न्यस्यति। 'देवीराप एष वो गर्भस्तं वः सुप्रीतँ सुभृतमकर्म देवेषु नः सुकृतो ब्रूतात्' (तैसं १.४.४५) इत्युपतिष्ठन्ते। 'सुमित्रा न आप ओषधयः सन्तु दुर्मित्रास्तस्मै भूयासुर्योऽस्मान् द्वेष्टि यं च वयं द्विष्मः' (तैसं १.४.४५) इति मार्जयन्ते। 'सुमित्रा न आप० द्विष्मः' इति दम्पती अभिप्रगाह्य शरीरमलमदूरीकुर्वन्तौ सहशिरस्कौ स्नातः। अन्योन्यस्य पृष्ठे प्रक्षालयतः। प्रतीपमाप्लवमानौ गाहेते। दम्पती अहते वाससी परिदधाते। अहतवाससौ भूत्वा बहिर्जलमाचम्य तज्जलं पुनः प्रविशतः। अध्वर्युः। 'प्रतिप्रस्थातर्वसीयो न उन्नयाम्युदुत्ये मधुमत्तमा गिरः स्तोमास इरते। सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव कण्वा इव भृगवः सूर्या इव विश्वमिद्धितमानशुः' इति प्रतिप्रस्थातारँ संप्रेष्यति। प्रतिप्रस्थाता। 'उदेत प्रजामुत वर्चो दधानायुष्मान् राय उत यज्ञा असृक्षत। गायत्रं छन्दोऽनुसँरभध्वमथा स्याम सुरभयो गृहेषु' सकृदेवोक्त्वा होतृप्रथमान् यजमानप्रथमान् वोन्नयति। निष्क्रामयति। स्नानान्तं सर्वं कुर्वन्ति। 'प्रतियुतो वरुणस्य पाशः' (तैसं १.४.४५) उदकान्तं प्रतियौति। 'प्रत्यस्तो वरुणस्य पाशः' (तैसं १.४.४५) उदकान्तं प्रत्यस्यन्ति। औदुम्बरीः समिधो धारयन्तः प्रतिप्रस्थातारं पुरस्कृत्यानवेक्षमाणा आयन्ति। परोगोष्ठे मार्जयन्ते। ग्रहणक्रमेणौत्तरवेदिके समिधोऽभ्यादधति। 'एधोऽस्येधिषीमहि स्वाहा' (तैसं १.४.४५) प्रथमाम्। 'समिदसि स्वाहा' द्वितीयाम्। 'तेजोऽसि तेजो मयि धेहि स्वाहा' तृतीयाम्। 'अपो अन्वचारिषँ रसेन समसृक्ष्महि।

पयस्वाँ अग्न आगमन्तं मा सँसृज वर्चसा' (तैसं १.४.४५) सर्वे औत्तरवेदिकमुपतिष्ठन्ते। एवं पत्नी गार्हपत्ये समिधोऽभ्याधायोपतिष्ठते। 'अपो अन्वचारिषँ रसेन समसृक्ष्महि। पयस्वत्यग्न आगमं तां मा सँसृज वर्चसा'। ततः परिहिते वाससी अध्वर्यवे दत्तः।

उदवसायानुदवसाय वा 'प्रसूता देवेन०' इत्यादि। 'यद्घर्मः पर्यवर्तयदन्तान् पृथिव्या दिवः। अग्निरीशान ओजसा वरुणो धीतिभिः सह । इन्द्रो मरुद्भिः सखिभिः सह। अग्निस्तिग्मेन०' (तैब्रा १.५.५) इत्यादि वैश्वदेववत् । सांवत्सरिकपक्षे पौर्णमास्येष्ट्वोदवसायेत्यादि । यस्य स्मृत्यादि। समाप्तं वरुणप्रघासपर्व ।

साकमेधपर्व

१. अनीकवतीष्ट्यारम्भः

अथ साकमेधाः। प्राकृतविहार एव। नोदवसानम्। महाहविष एवोदवसानसंबन्धः। सांवत्सरिकप्रयोगपक्षे चतुर्दश्यामेवोदयात् प्रागेव आरम्भः। महाहविष एव पौर्णमासीसंबन्धात्। अहुत्वैवाग्निहोत्रम् । उदयसमये निर्वापपक्षे हुत्वेति केचित्। अहुत्वेति सुवचनम्। 'पुरा प्रातरग्निहोत्रात्' (हिश्रौ ९.१८) इति पौर्णदर्व्ये स्मरणात्। 'ओढासु देवतास्वग्निमुपवाज्य' (हिश्रौ ९.७) इत्येतस्य गृहमेधीयसूत्रस्य प्रकृतावङ्गीकारवत्। दर्भेष्वासीन इत्यादि 'साकमेधैर्यक्ष्ये'। वृता एव ऋत्विजः। अध्वर्युरुध्दरणादि। नाजस्र उध्दरणम्। 'ममाग्ने० अद्य यज्ञाय० इमामूर्जं' यथातिथि। 'साकमेधीयँ हविः०' सर्वेषां साकमेधसंबन्धः। 'द्वयहँ साकमेधैः' (हिश्रौ ८.१) इति वचनात्। पौर्णमासं तन्त्रम्। बर्हिः। 'एकविँशतिधा०' इत्येव। वेदम्। तूष्णीमेवोपवेषः। उपरिष्टाद्वेदकर्मणः परिस्तरणस्य वचनात् परिस्तरणम्।

२. हविर्निर्वापः

'कर्मणे वां०'। अष्टौ कपालानि शेषाणि प्रकृतिवत्। निर्वापे 'देवस्य० (पूष्णो हस्ता)-भ्यामग्नयेऽनीकवते जुष्टं (निर्वपामि)। अग्नेऽनीकवन् हव्यँ (रक्ष)स्व। देवस्य० (पूष्णो हस्ता)भ्यामग्नयेऽनीकवते वो जुष्टं प्रोक्षा(मि)'। न 'यथाभागं०'। अभिघारणे 'आप्यायतां घृ-(तयोनिरग्निर्हव्यानुमन्यताम्। खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां तेज)साग्नयेऽनीक-वते जुष्टम(भिघारयामि)'। तूष्णीमासादनम्। 'यज्ञोऽसि०। अयं यज्ञः०'। विहव्यम्। चतुर्होता।

३. प्रधानयागः

'अग्नयेऽनीकवतेऽनु(ब्रूहि) । अग्निमनीकवन्तं यज'। अग्नयेऽनीकवत इदं (न मम)। 'अग्नेरनीकवतोऽहं (देवयज्य)यान्नादो (भूयासम्)'। विरुज्य प्राशित्रम्। चतुर्धाकरणम्। अन्वाहार्यो दक्षिणा। न पार्वणः। न बर्हिरनुप्रहरणम्। अस्यामेवेष्टौ स्विष्टकृदुत्तरं हविरासादनोत्तरं वा स्वकाले प्रातरग्निहोत्रं कर्तव्यम्। सिद्धमिष्टिः संतिष्ठते।

४ सान्तपनीयेष्ट्यारम्भः

अथ सान्तपनीयेष्टिः। तत्र यथा मध्याह्ने प्रचारो भवति तथा तत्पूर्वमारम्भः। दर्भेष्वासीनोऽवान्तरसंकल्पं कुर्यात् 'इष्ट्या यक्ष्ये'। अध्वर्युः। विहरणादि। 'ममाग्ने० अद्य यज्ञाय०

इमामूर्जं 'यथातिथि। 'साकमेधीयँ हविः०'। पौर्णमासं तन्त्रम्। आनीकवतस्यैव बर्हिः प्रज्ञातँ स्थापितं भवति। अत्रासिदादानादि प्रस्तरं परिभोजनीं वेदार्थं दर्भाँश्चादायाहरति। असिदादानादि 'आच्छेत्ता (ते मा रिषम्)' इत्यन्तं कृत्वा। प्रस्तरं निधाय परिभोजनीं वेदतृणानि च छित्वा। 'देवबर्हिः शत(वल्शं विरोह)'। न 'सुसंभृता (त्वा संभरामि)'। एकविँशतिदारुकमिध्मम्। वेदमुपवेषं परिस्तरणम्। न 'उभावग्नी०'।

५. हविर्निर्वापः

'कर्मणे वां (देवेभ्यः शकेयम्)'। पात्रासादने कपालस्थाने स्थालीम्। शम्यादृषदुपलाकुटरुमदन्तीवर्जं प्रकृतिवत्। न ब्रह्मवरणम्। न 'अहं भूपति(रहं०)'। 'वाचस्पते०' इत्यादि वर्तते। निर्वपणे 'मरुद्भ्यः सान्तपनेभ्यो जुष्टं निर्व(पामि)। मरुतः सान्तपना हव्यँ रक्षध्वम्। देव(स्य त्वा ० हस्ता)भ्यां वो जुष्टं प्रोक्षामि मरुद्भ्यः सान्तपनेभ्यः'। रक्षोनिनयनान्ते। 'धृष्टिरसि (ब्रह्म यच्छ)' इत्यादि स्थालीमुपधाय प्रथमेन कपालमन्त्रेण। 'ध्रुवासि' इति मन्त्रँ संनमति। शूर्पादेव तण्डुलान् समोप्योत्पूय। 'घर्माः स्थ विश्वायुषः। अन्तरितँ रक्षोऽ(न्तरिता अरातयः)। अग्निस्ते०' श्रपयति। 'अविदह(न्)त (श्रपयत)'। नाप्यनिनयनम्।

स्तीर्णवेदिपक्षे न 'वेदेन वेदिं०'। स्तीर्णाया वेदेः स्तम्बयजुर्हरति। 'देवस्य त्वा०' इत्यादि। उध्दननखननसंमार्जनवर्जं सर्वं करोति। आनीकवतस्य बर्हिःप्रहरणपक्षे अत्र 'वेदेन०' इत्याद्यविकृतम्। 'पुरा क्रूरस्य०' इत्यादि समानमाप्रोक्षणामन्त्रणात्। ब्रह्माणमामन्त्र्येध्मं वेदिं च प्रोक्ष्य। 'बर्हिरसि स्रुचे त्वा (स्वाहा)' इति प्रस्तरं प्रोक्षति। द्वितीयपक्षे अविकृतेन बर्हिःप्रोक्षणम्। शेषनिनयनान्तं समानम्। ततो ब्रह्मणे प्रस्तरदानान्तं समानम्। न बर्हिस्तरणम्। अनूयाजार्थे उल्मुके (उदूह्य) इत्यादि। न 'इदमहं०। सूर्य ज्योति(र्विभाहि०)'। तूष्णीमभिघारणम्। न 'तस्मिन्त्सीद०' इति। न 'इरा भूतिः०'। 'प्रियेण (नाम्ना प्रियँ सद आसी)दतु' इत्यासादनम्। 'प्रजापतिरसि०। अयं यज्ञः०'। विहव्यम्। चतुर्होता।

६. प्रधानयागः

प्रधाने। 'मरुद्भ्यः सान्तपनेभ्योऽनुब्रूहि। मरुतः सान्तपनान् यज'। मरुद्भ्यः सान्तपनेभ्य इदं (न मम)। 'मरुतां सान्तपनानामहं (देवयज्यया) वृत्रहा (भूयासम्)'। अविरुज्य प्राशित्रम्। न चतुर्धाकरणम्। अन्वाहार्यो दक्षिणा। न बर्हिरनुप्रहरति। स्तीर्णमिव स्थापयति। गृहमेधीये स्तीर्णाया वेदेः स्तम्बयजुर्हरतीत्युक्तत्वात्। 'यां घर्मे स्थालीमु(प चिन्वन्ति वेधसः)। पूष्णस्ता(मपिव्रत इन्द्रवायू विमुञ्चताम्)'। पुनरालम्भवर्जम् इष्टिः संतिष्ठते।

७. गृहमेधीयः

अथ गृहमेधीयः। अपराह्णे तूष्णीं शाखामाहृत्य तूष्णीं यजमानस्य सर्वान् वत्सानपाकरोति। सायँ हुतेऽग्निहोत्रे गृहमेधीयस्य तन्त्रं प्रक्रमयति। अपूर्वमिदं दर्विहोमधर्मकं कर्म। तत्र यद्यत्कर्तव्यं तदाचार्यैः (हिश्रौ ८.६) कण्ठत एवोक्तम्। दर्भेष्वासीनो० 'गृहमेधीयेन यक्ष्ये'। अध्वर्युः। विहरणम्। 'ममाग्ने० अद्य यज्ञाय० इमामूर्जं' यथातिथि। 'साकमेधीयँ हविः०'। नास्ति व्रतम्। नापरेण दक्षिणातिक्रामति। नेध्माबर्हिः। परिभोजनीं वेदार्थं दर्भाँश्चाहृत्य। 'वेदोऽसि येन त्वं०' वेदं कृत्वा तूष्णीं शाखामूलं छित्वोपवेषं करोति। तूष्णीं त्रिवृच्छाखापवित्रं करोति। पवित्रेण गां दोहयतीति पक्षे अन्यथा न। 'परिस्तृणीत०'। न 'उभावग्नी०'।

८. हविर्निर्वापः

'कर्मणे वां० । यज्ञस्य सं(ततिरसि०)'। (ब्रह्मयजमानयोः) सदने (करोति)। पात्रसँसादनकाले कपालस्थाने महतीं कुम्भीम्। शम्यादृषदुपलाकुटरुमेक्षणप्रणीताप्रणयनमदन्ती-योवल्लवर्जं प्रकृतिवत्। पात्र्या सह तिस्र उद्धरणपात्रीः मेक्षणस्थाने दर्व्युदायुवनाख्यां दर्वीं शाखापवित्र-मभिधानीं निदाने दोहनमिति। न ब्रह्मवरणम्। न जपः। 'वाचस्पते०' इत्यादि। उभौ ब्रह्मयजमा-नावुपविशतः। 'पवित्रे स्थो०। इमौ (प्राणापानौ०)। विष्णो (मनसा पूते स्थः)'। न प्रणीताः। 'संविशन्तां०। दक्षाय (वानस्पत्यासि)' इत्यादि। पवित्रनिधनान्तं प्रकृतिवत्। 'यच्छन्ताम्०' इत्यादि 'देवस्य (त्वा सवितुः० हस्ता) भ्यां मरुद्भ्यो गृहमेधिभ्यो जुष्टं नि(र्वपामि)' त्रिः। तूष्णीं चतुर्थम्। अन्वावापसमये पयोनुरोधेन यथेष्टमन्वावपति। 'इदं देवानाम्' इत्यादि। 'मरुतो गृहमेधिनो हव्यँ रक्षध्वम्। देवो व०' इत्यादि। 'देवस्य त्वा (सवितुः० हस्ता)भ्यां वो जुष्टं प्रोक्षामि मरुद्भ्यो गृहमेधिभ्यः। शुन्धध्वम्०' इत्यादि। न फलीकरणस्थापनम्। प्रक्षालन-निनयनान्तं प्रकृतिवत्। 'धृष्टिरसि०' इत्यादि स्थालीवत् कुम्भीमुपधाय। 'भृगूणाम(ङ्गिरसां तपसा) तप्यस्व' इत्यन्ते तस्यां तूष्णीं शाखापवित्रमुदगग्रमादधाति। अभिधान्यादानादि तूष्णीं सर्वा दोहयित्वा तूष्णीं संक्षालननिनयनान्तं कृत्वा शूर्पादिव तण्डुलान् समोप्य नोत्पुनाति। 'घर्माः स्थ विश्वायुषः। अन्तरितँ०। अविदहन्त (श्रपयत)'। नाप्यनिनयनम्। दक्षिणाग्नौ प्रतिवेशमोदनं पत्नी तूष्णीं पचति।

न 'वेदेन वेदिम्०'। 'देवस्य त्वा०' इत्यादि स्तीर्णाया वेदेर्लोमभ्यः स्तम्बयजुर्हरति। उध्दननखननसंमार्जनवर्जं करोति। 'पुरा क्रूरस्य०' इति वर्तते। 'प्रोक्षणी (रासादय) स्रुवं च स्रुचश्च संमृड्ढ्याज्येनोदेहि।' प्रोक्षण्यासादनादि पात्राणि संमृज्य संमार्गानग्नौ प्रहृत्य न पत्नीँ संनह्यति। 'अग्ने गृहपत उपमा ह्वयस्व' इत्यादि वर्तते। समानमाज्यप्रोक्षण्युत्पवनात्। आज्यं प्रोक्षणीश्चोत्पूय ध्रुवायामेव गृह्णाति। 'सुप्रजास्त्वाय०' इत्यादि। न जुहूपभृतोः। 'आपो देवी (रग्रेपुवो०)। ब्रह्मन् प्रोक्षि(ष्यामि)। प्रोक्ष यज्ञं०। वेदिरसि बर्हि(षे त्वा स्वाहा)। स्वधा पितृभ्यः०। यजमाने प्राणा(पानौ दधामि)'। वेद्यां प्रज्ञाते पवित्रे अपिसृज्य। विधृती तूष्णीं सादयित्वा। तूष्णीं जुहूपभृतावासाद्य। 'ध्रुवासि घृ(ताची०)। ऋषभोऽसि०। यो मा वाचा०। स्योनो मे०'। तूष्णीमाज्यस्थालीम्। 'एषासदत् सुकृतस्य लोके तां विष्णो (पाहि पाहि यज्ञं०)। विष्ण्वसि वैष्णवं धाम प्राजापत्यम्'।

९. हविरुद्वासनम्

पश्चाद्गार्हपत्यस्योपविश्य। 'सूर्यं ज्योतिर्वि(भाहि महत इन्द्रियाय)'। शृतस्य हविषः किंचित् पौर्णदर्व्यर्थं शरं दर्व्युदायुवनेनोध्दृत्य प्रज्ञातं निधाय। 'स्योनं ते सदनं०' तिसृषु पात्री-षूपस्तीर्य। तूष्णीमभिघार्य। 'आर्द्रो भुवनस्य गोपाः०' इति कुम्भ्या सहोद्वासयति सकृदेव। ततः स्थालीतस्त्रीनोदनान् पात्रान्तरेषु उध्दृत्य उपस्तीर्णासु पात्रीषु 'तस्मिन् सीद०' इति मन्त्रावृत्त्या क्रमेण प्रतिष्ठापयति। तत अनिष्कासितां कुम्भीं प्रज्ञातां निधाय तस्यां चरुलिप्तमेव दर्व्युदायुवन-मवधाय ओदनत्रयं उद्धरणक्रमेण तूष्णीमभिघार्य। वेद्यां प्रज्ञातापिसृष्टपवित्राभ्यां 'हर्योस्त्वा वाराभ्या(मुत्पुनामि)' इति क्रमेणोत्पूय पवित्रे यथास्थाने न्यस्य। अथवा लौकिकदर्भाभ्यां वोत्पु-नाति 'पवित्रे अपिसृज्य ध्रुवाँ स्रुवं च सादयति' (हिश्रौ ८.१७) इत्याचार्यवचनात्। लौकिका-भ्यामेवोत्पवनं साधु। 'देवस्त्वा (सविता मध्वानक्तु)' इति क्रमेणालंकृत्य। 'प्रियेण नाम्ना-

(प्रियॅं सद) आसीदन्तु। प्रजापतयः स्थ सर्वतः श्रिताः स(र्वतो मां भूतं भविष्य)च्छ्रयन्तांॅ शतं (मे सन्त्वाशिषः ०)। अयं यज्ञः ०'। विहव्यम्। चतुर्होता। वेदं निधाय वेद्यन्तान् परिस्तीर्य होतारमामन्त्र्य। ओढासु देवतासु वेदेनाग्निमुपवाज्य।

१०. प्रधानयागः

तत आज्यभागाभ्यां प्रचर्य। व्याख्याते पञ्चहोतरि। जुह्वामुपस्तीर्य। 'मा भेर्मा सं वि-(क्था मा०)' त्रिः। सर्वेषां क्रमेण मध्येभ्योऽवदाय पूर्वार्धेभ्योऽवद्यति। 'मरुद्भ्यो गृहमेधिभ्योऽनु (ब्रूहि)'। अभिघारयति प्रत्यनक्त्यत्याक्रम्याश्राव्य प्रत्याश्राविते। 'मरुतो गृहमेधिनो यज'। मरुद्भ्यो गृहमेधिभ्य इदं (न मम)। 'मरुतां गृहमेधिनामहं (देवयज्यया) वृत्रहा (भूयासम्)'। त्रयाणामुत्तरार्धेभ्यः स्विष्टकृत्। द्वितीयाभिघारणे ध्रौवसमाप्तिः। 'वैश्वानरे हविरि(दं जुहोमि०)'। प्राशित्रमवदायेडामवद्यति। न यजमानभागम्। पर्वणी अनक्ति। अवान्तरेडा-मवदाय 'उपहूतः पशुमान(सानि)' इत्युक्त्वा। 'पयसाभ्यस्मान्' इति यजमानेनोक्ते ब्रह्मणे प्राशित्रं परिहृत्य। 'इडासि०' इतीडां प्राश्नन्ति मार्जयन्ते। प्राशितायामिडायां तानोदनान् हविर्भोजनार्हेभ्योऽमात्येभ्यो भोजनार्थमुपहरन्ति। प्रतिवेशपक्वस्य पत्न्यश्नाति। गृहमेधीय इडान्तः संतिष्ठते।

ततो दम्पत्योरमात्यानामृत्विजां च त्रैककुदेनाञ्जनमभ्यञ्जनं च। मातृभिः सह वत्सान् वास-यन्ति। तत ऋत्विजादीनां तृप्त्यर्थं लौकिकेऽग्नौ प्रतिवेशाख्या ओदनाः अपूपादिव्यञ्जनयुक्ताश्च पच्यन्ते। बहुवचनं व्यञ्जनपरम्। तैरन्नैस्तृप्ता हृष्टवदना एतांॅ रात्रिं वसन्ति। ततः अर्धरात्रोत्तरं महापितृयज्ञार्थदोहाय अभिवान्यवत्साया वत्सं बध्नाति। पयसाग्निहोत्रं चेदग्निहोत्र्या अपि वत्सं बध्नाति।

११. पूर्णदर्व्यः

अथ पूर्णदर्व्यः। पुरा प्रातरग्निहोत्रात् क्रीडिनेष्टिप्रचारपर्याप्तकालात् प्राक् पूर्णदर्व्येण चरन्ति।ॅ गार्हपत्य एव। नाहवनीयप्रणयनम्। गार्हपत्यं परिस्तीर्य तस्य दक्षिणतः सदने करोति। उत्तरेण गार्हपत्यं दर्भान् संॅस्तीर्य दर्व्युदायुवनसंलग्नं लेपं निमृज्य प्रज्ञातं निधाय। तेषु दर्भेषु स्रुवं दर्व्युदायुवनाख्यां दर्वीम् आज्यस्थालीं समिधमग्निहोत्रहवणीमुपवेषं संमार्गदर्भांश्च सादयित्वा। अपरेण गार्हपत्यं दक्षिणातिक्रम्य ब्रह्मयजमानौ सदनयोरुपविशतः। स्मार्तवत् पवित्रे कृत्वा प्रोक्षणीः संॅस्कृ-त्योत्तानानि पात्राणि प्रोक्ष्य स्रुवं दर्वीं च संमृज्याज्यंॅ संॅस्कृत्य पवित्रेऽग्नावाधाय। गार्हपत्यं परिषिच्य दर्व्यामुपस्तीर्य शरं निष्कासं च दर्व्यामवधाय निमृष्टं दर्व्युदायुवनलेपं चावधायाभिघार्य। 'पूर्णा दर्वि परा पत सुपूर्णा पुनरा पत। वस्नेव विक्रीणावहा इषमूर्जंॅ शतक्रतो' (तैसं १.८.४) इत्य-नुद्रुत्य समीपवर्तिनो ऋषभस्य व्यावहारिकेण नाम्ना तमाहूय। आह्वानोत्तरं प्रतिवचनरूपे तस्य रवते जुहोति। 'देहि मे ददामि ते नि मे धेहि नि ते दधे। निहारमिन्नि मे हरा निहारं निहरामि ते स्वाहा' (तैसं १.८.४) गार्हपत्ये आसीन एव जुहोति। इन्द्रायेदं(न मम)। तमृषभमध्वर्यवे ददाति 'अध्वर्यो पूर्णदर्व्यस्य दक्षिणात्वेनर्षभं ते ददामि'। न प्रतिग्रहमन्त्रः। यदा ऋषभः शब्दं न करोति तदा 'ब्रह्मन् होष्यामि' इति ब्रह्माणमामन्त्र्य। 'जुहुधि' इति तेनानुज्ञातो जुहुयात्। तदा सैव दक्षिणोभाभ्याम्। तस्मिन् पक्षे दक्षिणा नास्तीति केचित्। इति पूर्णदर्व्यः।

१२. क्रीडिनेष्टिः

क्रीडिनेष्टिः । अनुदितहोमिनां तु अग्निहोत्रोत्तरमेवारम्भः । उदितहोमिनस्तु नापकर्षः अवचनात् । इष्टेर्निर्वापस्य प्रचारस्य वा उद्यता सूर्येण साकं कालविधानात् । अपकर्षस्यावचनाच्च । स्विष्टकृदुत्तरँ हविरासादनोत्तरं वाग्निहोत्रं होतव्यम् । दर्भेष्वासीन इत्यादि । 'इष्ट्या यक्ष्ये' । अध्वर्युः । विहरणम् । 'ममाग्ने० अद्य यज्ञाय० इमामूर्जं' यथातिथि । 'साकमेधीयँ हविः०' । पौर्णमासं तन्त्रम् । इध्मार्बहिः । बर्हिषा व्रतम् । वेदम् । परिस्तरणम् ।

पाणिसंमर्शनादि । पात्रासादने सप्त कपालानि । शेषाणि प्रकृतिवत् । निर्वापे । 'देवस्य (त्वा सवितुः ० हस्ता)भ्यां मरुद्भ्यः क्रीडिभ्यो जुष्टं निर्व(पामि) । मरुतः क्रीडिनो हव्यँ (रक्ष)ध्वम् । देव(स्य त्वा० हस्ता)भ्यां वो जुष्टं प्रोक्षामि मरुद्भ्यः क्रीडिभ्यः । शुन्धध्वम् ०' इत्यादि । अग्नीषोमीयवत् सप्त कपालान्युपदधाति । न 'यथाभागं०' । तूष्णीमभिघारणम् । '(प्रियेण नाम्ना प्रियँ सद) आसीदतु' इत्यासादनम् । 'प्रजापतिरसि० । अयं यज्ञः०' । विहव्यम् । चतुर्होता ।

'मरुद्भ्यः क्रीडिभ्योऽनुब्रूहि । मरुतः क्रीडिनो यज' । मरुद्भ्यः क्रीडिभ्य इदं (न मम) । 'मरुतां क्रीडिनामहं (देवयज्यया) वृत्रहा (भूयासम्)' । अविरुज्य प्राशित्रम् । न चतुर्धाकरणम् । अन्वाहार्यो दक्षिणा । न पार्वणः । सिद्धमिष्टिः संतिष्ठते ।

१३. महाहविषेष्ट्यारम्भः

अथ महाहविषेष्टिः । उदवसानं वैकल्पिकम् । गार्हपत्यस्याहवनीयस्य वा पुरस्ताद् वारुणप्रघासिकोत्तरविहारवद् वेदिं करोति । अजस्रपक्षे त्वाहवनीयस्यैव पुरस्तात् । गार्हपत्यस्य पश्चाद् दर्भेष्वासीनो० । 'महाहविषेष्ट्या यक्ष्ये' । अध्वर्युः । उद्धरणपक्षे आहवनीयात् प्रणयनपक्षे आहवनीयमुध्दृत्य पात्रासादनादि करोति । गार्हपत्यात् प्रणयनपक्षे अजस्रपक्षे च पात्रासादनप्रभृत्येव करोति । उत्तरेणाग्निं दर्भान् सँस्तीर्येत्यादि । आज्यसंस्कारान्तं कृत्वा । वेदं कृत्वा वेदिं करोति । वारुणप्रघासिकोत्तरविहारवेदिकरणवद् '(देवस्य सवितुः सवे कर्म कृण्वन्ति) वेधसः' (इत्य)न्तं कृत्वा । उत्तरवेदिकरणादि पूर्णाहुत्यन्तं करोति । 'ममाग्ने० अद्य यज्ञाय० इमामूर्जं' यथातिथि । 'साकमेधीयं महाहविषँ हविः०' । सान्नाय्याभावान्न शाखाहरणम् । आमावास्यं तन्त्रम् । अत्र व्रतग्रहणम् । बर्हिः । इध्मा । '(यत् कृष्णो० ततस्त्वां) विँशतिधा०' इत्यूहः । परिस्तरणम् । न 'उभावग्नी०' ।

१४. हविर्निर्वापः

'कर्मणे वां ०' । पात्रासादने द्वात्रिंशत् कपालानि चतस्रः स्थालीः सान्नाय्यामिक्षावाजिनपात्रवर्जितानीतराणि वरुणप्रघासवत् । न ब्रह्मवरणम् । अत्र पवित्रकरणम् । निर्वापे पौष्णान्तान् निरुप्य तान् व्रीहीन् पात्रान्तरे उध्दृत्य पुनः पवित्रे निधाय । ऐन्द्राग्नं निर्वपति । अन्वावापान्तं कृत्वा पात्रान्तरे उध्दृत्य पूर्वोध्दृतान् व्रीहीन् शूर्पे आनीय तत्र । '(देवस्य त्वा०) इन्द्राय जुष्टं नि(र्वपामि)। विश्वकर्मणे जुष्टं (निर्वपामि)' । ऐन्द्राग्नव्रीहिपात्रं शूर्पे निधायोपसादयति । ऐन्द्राग्नान्तमुक्त्वा । 'इन्द्र हव्यँ (रक्षस्व) । विश्वकर्मन् हव्यँ रक्षस्व' । प्रोक्षणे 'देवस्य त्वा (सवितुः ० हस्ता)भ्यामग्नये सवित्रे सरस्वत्यै पूष्णे विश्वकर्मणे वो जुष्टं प्रोक्षामि सोमायेन्द्राग्निभ्यामिन्द्राय । शुन्धध्वम् ०' इत्यादि । ऐन्द्राग्नभिन्नानां व्रीहीणाम् 'अवबाढँ रक्षः' इत्यन्तं कृत्वा । ऐन्द्राग्नानुलूखल आवपति । 'अग्नेस्तनूरसि० । अव रक्षो० । वर्षवृद्ध(मसि) । वर्षवृद्धाः(स्थ) । प्रति त्वा (वर्षवृद्धं वेत्तु) । परापूतँ०' । तान् तुषानवभृथार्थं प्रज्ञातान् निधाय । उभयानेकीकृत्य 'वायुर्वो०' इत्यादि करोति ।

'अँशवः स्थ०' अन्ते राशिद्वयं समं कृत्वा । 'यथाभागं व्यावर्तध्वम्' इत्युक्त्वा । 'इदमग्नये च सवित्रे चेन्द्राग्निभ्यां च विश्वकर्मणे च' पुरोडाशार्थान् । 'इदँ सोमाय च सरस्वत्यै च पूष्णे चेन्द्राय च' चर्वर्थान् । पूर्ववत् पौष्णमपच्छिद्य सह पुरोडाश्यैः पिनष्टि । प्रातर्दोहामिक्षावर्जम् आपृषदाज्यग्रहणात् वरुणप्रघासवत् । यथाप्रयोगे तु पूर्ववत् पृषदाज्यग्रहणम् । सांवत्सरिके कार्तिकीमार्गशीर्ष्योः क्रमेणाषाढीश्रावणीवत् । अभिघारणे । '(आ प्यायतां०) विश्वकर्मणे जुष्टमभिघारयामि' । एककपालधर्माः । '(प्रियेण नाम्ना प्रियँ सद) आसीदन्तु' इत्यासादनम् । 'यज्ञाः स्थ' इति पञ्चानाम् । 'प्रजापतिरसि०' इति सौम्यस्य । 'यो नः कनीय० अपतमिन्द्राग्नीन्द्रो भुवनां नुदन्ताम-(हं प्रजां वीरवतीं विदेय) । अयं यज्ञः०' । पञ्चहोता । विहव्यम् । चतुर्होता ।

निर्मन्थ्यः । समानमा स्रुच्याघारात् । स्रुच्याघारे 'समारभ्यः०' एतस्य स्थाने अनेन मन्त्रेणाघारयेत् 'अग्ने वेर्होत्रं वेर्दूत्यमूर्ध्वो अध्वरेष्ठा अव तां त्वा द्यावापृथिवी अव त्वं द्यावापृथिवी अव स्विष्टकृदिन्द्राय देवेभ्यो भव जुषाणो अस्य हविषो घृतस्य वीहि स्वाहा' (कासं ९.५) । अग्नय इदं (न मम) । 'वागस्याग्नेयी सपत्नक्षयणी (वाचामेन्द्रियेणा विश)' इत्यूहः । 'बृहद्भाः' इत्यादि ।

१५. प्रधानयागः

प्रचारे ऐन्द्राग्नान्तं वरुणप्रघासवत् । 'इन्द्रायानुब्रूहि । इन्द्रं यज' । इन्द्रायेदं (न मम) । 'इन्द्रस्याहं (देवयज्य)येन्द्रियाव्यन्नादो भूयासम्' । एककपालेन चरति । 'विश्वकर्मणे' उपाँशु 'अनुब्रूहि' इत्युच्चैः । 'विश्वकर्माणं' उपाँशु 'यज' इत्युच्चैः । विश्वकर्मण इदं (न मम) । 'विश्वकर्मणोऽहं (देवयज्य)यान्नादो (भूयासम्)' । अत्याक्रम्य ध्रौवाच्चतुर्गृहीतं गृहीत्वा जुहोति 'सहश्च स्वाहा' । सहस इदं (न मम) । 'सहस्यश्च स्वाहा' । सहस्यायेदं (न मम) । 'तपश्च स्वाहा' । तपायेदं (न मम) । 'तपस्यश्च स्वाहा' । तपस्यायेदं (न मम) । स्विष्टकृतादि प्रतिपद्यते । आग्नेयविकाराणां विरुज्य प्राशित्रं चतुर्धाकरणं च । अविरुज्येतरेषाम् । ऋषभः प्रवया दक्षिणा । 'अयमृषभोऽमृतस्य पूर्णः ०' । अन्यदविकृतम् । 'देवस्य त्वा० दक्षिणे रुद्राय गां तेनामृ(तत्वमस्यां वयो)०' । पृषदाज्येन नवानूयाजाः । वाजिनयागपार्वणामिक्षाभागप्राशनवर्जं वरुणप्रघासवत् संतिष्ठते ।

अत्र यावदुक्तोऽवभृथः । न सौमिकावभृथातिदेशः । ऐन्द्राग्नतुषान् आदाय । 'उरुँ हि राजा०(विध)श्चित्' (तैसं १.४.४५) अन्तरेण चात्वालोत्करावुदञ्चो निष्क्रम्य । यत्रापस्तत्र गत्वा अप्सु तूष्णीं तुषान् विकीर्यागच्छन्ति । न समिदाधानादि । 'तुषप्रतिपादनं च क्रियते' (हिश्रौ १०.१०) इति वचनात् । वरुणप्रघासवत् तुषप्रतिपादनं केचिदिच्छन्ति । इति महाहविषेष्टिः ।

१६. महापितृयज्ञारम्भः

अथ तदानीमेव महापितृयज्ञः । 'महापितृयज्ञेन यक्ष्ये' । अध्वर्युः । विहरणपक्षे प्राकृताहवनीयमुद्धृत्य वेदादि करोति । अजस्रपक्षे प्राकृतस्य नोद्धरणम् । उपक्लृप्तायाः पैतृक्या वेदेर्दक्षिणतो ब्रह्मयजमानौ तूष्णीमुपविशतः । 'वेदोऽसि येन' इत्यविकृतमन्त्रेण वेदं करोति । 'इदं तस्मै ह(र्म्यं करोमि) यो वो देवाः पितरश्चरति ब्रह्म(चर्यम्)०' इति पितृयज्ञवेदिदेशमभिमृशति । 'वेदेन वेदिम्०' इति पैतृकीं वेदिं संमार्ष्टि । 'देवस्य त्वा०' इत्यादि । 'पृथिवि देवपितृयजन्योषध्या(स्ते मूलं माहिँसिषम्) । अपहतोऽररुः पृथिव्यै देवपितृयजन्यै । यो मा हृदा० द्वेष्टि देवाः पितरः । अप-

हतोऽररुः पृथिव्या अदेवपितृयजनः । अवबाढा देवपितृयजन्या (यातुधानाः)'। 'ऋतमसि' इति पूर्वपरिग्राहः । यजमानः । 'बृहस्पते परिगृहाण वेदिँ स्वगावो देवाः पितरः सदनानि (सन्तु)० । इमां नराः कृणु(त वेदिमेत्य)० रिष्यादेत देवेभ्यः पितृभ्यो जुष्टामदित्या उपस्थ इमां देवाः पितरोऽजुषन्त सर्वे० । अपहतोऽररुः पृथिव्या आ देवपितृयजं वह । यदुद्धन्तो जिहिँसिम जीव(मस्या वेदिं चक्रमा) मनसा देवपितृयन्तः० '। न खनति । पैतृकीं वेदिं कटादिभिः परिश्रयन्ति । उत्तरस्यां स्रक्तौ द्वारं कुर्वन्ति । ततोऽध्वर्युर्दक्षिणाग्नेरङ्गारान् पात्रे गृहीत्वोपयमनीरुपयम्यापरेण गार्हपत्यमुत्तरेण प्राकृतं विहारमग्रेणाहवनीयं गत्वा द्वारेण पैतृकं विहारं प्रविश्याग्नेय्यभिमुखो वेद्यां मध्य एव निवपति ।

स एवाहवनीयोऽस्यामिष्टौ तमुपसमाधाय इममेवाहवनीयं प्राकृतौ गार्हपत्यदक्षिणाग्नी चान्वादधाति । 'ममाग्ने०'। व्याहृतिभिरन्वाधानमिति केचित् । 'अग्निं गृह्णामि० अद्य यज्ञाय रमतां देवताभ्यः०'। अत्रापि पितृपदस्यानुषङ्गं केचिदिच्छन्ति। देवतापदे सर्वत्र। 'इमामूर्जं' यथातिथि । 'तान् देवान् पितृन् परिगृह्णामि पूर्वः । अग्निर्हव्यव्याडिह तो(नाव)हतु साकमेधीयं महापितृयज्ञँ हविः०'। वैकृताहवनीयप्राकृतगार्हपत्ययोर्मध्ये तिष्ठन्तौ जपतः 'अन्तराग्नी पशवो देवपितृसँसदमागमन् । तान् पूर्वः० । मम देवा०' अविकृत एव । दक्षिणाग्न्यन्वाधानानन्तरं बर्हिराहरणम् । बर्हिः समूलमुपमूललूनं वा । समूलपक्षे असिदादाननिष्टपननिधानछेदनालवाभिमर्शात्मप्रत्याभिमर्शनानि न सन्ति । अभ्र्यादानं करोति । उपमूललूनपक्षे प्रयोगः । 'देवानां पितृणां परि-(षूतमसि)० । इदं देवानां पितृणाम् । देवस्य (त्वा० हस्ता) भ्यां बर्हिर्देवपितृषदनमारभे । देवेभ्यः पितृभ्यस्त्वोर्ध्वबर्हिर्भ्यः । देवपितृर्बर्हिर्मा त्वा (न्वङ्मा) ० । या जाता ओषधयो देवेभ्यः पितृभ्यस्त्रियुगं०'। अत्र बर्हिरेव छिनत्ति । न प्रस्तरः । न 'अलुभितो (योनिः)'। 'देवपितृंगममसि'। बर्हिषा व्रतम् । 'देवा देवेषु०' अनूहेन । प्रकृताद् द्राघीयान् इध्मो दीर्घः स्थूलश्चेत्यर्थः । इध्मे द्वौ परिधी सर्वान् वोपसंनह्यति । 'यत्कृष्णो ० ततस्त्वां विँशतिधा० । द्वौ परिधी तिस्रः समिधो य-(ज्ञायुरनु) संचरान्'। परिधित्रयपक्षे यथाप्रकृतिवत् मन्त्रौ । 'कृष्णोऽस्याखरेष्ठो देवपितृपुरश्चर (सघ्यासं त्वा)'। तूष्णीमुपवेषः । परिस्तरणम् । न प्राकृताहवनीयस्य । न 'उभावग्नी ०'।

१७. हविर्निर्वापः

'कर्मणे वां देवेभ्यः पितृभ्यः शकेयम्'। गार्हपत्यात् पैतृकाहवनीयपर्यन्तमुलपराजीस्तरणम् । दक्षिणाग्न्यायतनमारभ्यैवोलपराजीस्तरणमिति केचित् । तदसंगतम् । दक्षिणाग्नेर्गार्हपत्यत्वानतिदेशात् । सदने तु पैतृक्या वेदेर्दक्षिणतः । पात्रासादने स्फ्यं षट् कपालानि धानाभर्जनार्थं महत्कपालम् । खर्परमित्यर्थः । पात्र्या सह मन्थार्थं वारणं पात्रं मृण्मयं शरावं वा । मेक्षणेन सहेक्षुशलाकाम् उदकुम्भं शलाकास्तम्बम् । योक्त्रप्राशित्रवर्जं प्रकृतिवदितराणि । न ब्रह्मवरणम् । 'वाचस्पते ०' इत्यादि । अपरेण पैतृकमाहवनीयं दक्षिणातिक्रामति । पवित्रकरणादि । अत्र न प्रणीताः प्रणयतीति केचित् । तत्र मूलं मृग्यम् । पितृयज्ञसूत्राशयस्तु कर्तव्यमेव प्रणीताप्रणयनम् ।

अध्वर्युर्दक्षिणतः शकटमारुह्य प्राचीनावीती यवान् निर्वपति । उत्तरतो वा यज्ञोपवीती । अत्र प्राचीनावीती चेदा सामिधेनीप्रैषात् प्राचीनावीतीत्येव । अत्रापि पात्र्यां वा निर्वाप इति वर्तत एव । 'त्वं देवानां पितृणामसि स(स्नितमं पप्रितमं) वह्नितमं देवपितृहूतमम् । देवस्य त्वा० (हस्ता)-भ्याँ सोमाय पितृमते जुष्टं नि(र्वपामि)'। सोमाय पितृमत आज्यपक्षे एतस्य न निर्वापः । उपाँ-

शुंयाजवत् ध्रौवाच्चतुर्गृहीतेन यागः । 'अग्निँ होतार(मिह तँ) हुवे देवान् पितॄन् यज्ञिया(निह-यान् हवामहे) । आयन्तु देवाः पितरः सुमनस्यमाना वियन्तु देवाः पितरो हविषो मे अस्य । देवस्य त्वा ० (हस्ता)भ्यां पितृभ्यो बर्हिषद्भ्यो जुष्टं (निर्वपामि) । देवस्य त्वा ० पितृभ्योऽग्निष्वात्तेभ्यो जु(ष्टं निर्वपामि)'। 'यमाय मन्थम्' इत्यस्मिन् पक्षे 'यमाय जुष्टं नि(र्वपामि)'। एवं सर्वत्र । 'इदं देवानां पितृणाम् । वैश्वानरं ज्योतिः' इति पैतृकाहवनीयमेव परेक्षते । 'सोम पितृमन् हव्यँ रक्षस्व । पितरो बर्हिषदो हव्यँ रक्षध्वम् । पितरोऽग्निष्वात्ता हव्यँ रक्षध्वम्'। प्रोक्षणे 'देवस्य त्वा० (हस्ता) भ्यां वो जुष्टं प्रोक्षामि सोमाय पितृमते पितृभ्यो बर्हिषद्भ्यः पितृभ्योऽग्निष्वात्तेभ्यः । शुन्धध्वं दैव्याय पित्र्याय कर्मणे देवपितृयज्यायै । अग्नेस्तनूरसि०' इत्येतस्य प्राक् प्रोक्षणीशेषेण यवान् संयुत्यावहन्ति । 'अग्नेस्तनूरसि (वाचो विस)र्जनं देवपितृवीतये त्वा गृह्णामि । अद्रिरसि वानस्पत्यः स इदं देवेभ्यः पितृभ्यो हव्यँ सु(शमि शमिष्व) । देवेभ्यः पितृभ्यः शुन्धध्वम् । देवेभ्यः पितृभ्यः शुम्भध्वम् । देवेभ्यः पितृभ्यः शुध्यध्वम्'। 'त्रिष्फलीकृतेषु विभागमन्त्रेण षट्कपाल-मपच्छिद्य पिनष्टि' (हिश्रौ ११.१९)इति पेषणस्याव्यवधानेन विधानात् । प्रक्षालननिनयनोत्तरमेव विभागः । न तु पूर्वम् । परिभाषायां विभागावसरस्योक्तत्वादत्र पुनर्वचनं किमर्थमिति चेत् । तत्र चरुपुरोडाश्यानामुक्तः न धानानाम् । तदर्थं पुनर्वचनमिति । प्रक्षालनं निनीय । 'यथाभागं व्यावर्त-ध्वम्' इति षट्कपालमपच्छिद्य । 'इदँ सोमाय पितृमते च । इदं पितृभ्यो बर्हिषद्भ्यश्च पितृभ्योऽ-ग्निष्वात्तेभ्यश्च'। ततः कृष्णाजिनादानादि । षट्कपालं पिनष्टि । 'देवस्य त्वा० (हस्ता)भ्यामधि-वपामि धान्यमसि धिनुहि देवान् पितॄन्'।

१८. हविःश्रपणादि

दक्षिणार्धे गार्हपत्यस्याग्नीषोमीयवत् 'मरुताँ शर्धः' इत्येतदन्तैरुपदधाति । उपवेषा-दानादि । 'आ देवपितृयजं वह'। ततः दक्षिणाग्नौ प्रथमेन मन्त्रेणोत्तानं कपालं भर्जनार्थमेकमुप-दधाति । 'निर्दग्धँ (रक्षो)० । भृगूणामङ्गिरसां तपसा तप्यस्व'। मदन्तीरधिश्रयति । पिष्टानि समोप्योत्पूय तण्डुलानुत्पुनाति । षट्कपालमधिश्रित्य । 'घर्माः स्थ विश्वायुषः' भजनार्थकपाले धानार्थं तण्डुलानावपति । पुरोडाशस्य प्रथनादि । सर्वत्र पर्यग्निकरणमुभयत्र क्रमेण तेन तेनाग्निना । 'अविदहन्त श्रपयत' इति प्रैषान्ते । यः कश्चित् परिकर्मी कपाल एव भर्जयित्वा उद्वासनपर्यन्तमुप-दाहो न भवति तथा करोति ।

अपरेण गार्हपत्यमाप्येभ्यो निनीय । ब्रह्माणमामन्त्र्य । 'वसवस्त्वा ०' इत्युत्तरं परिग्राहं पूर्ववत् । 'बृहस्पते परिगृहाण०' इति ब्रह्मयजमानयोः पूर्ववदूहः । 'प्रोक्षणीरासादये(ध्माबर्हि-रुपसादय स्रुवं च स्रुचश्च सं)मृड्ढ्याज्येनोदेहि । घृताचीरेताग्निर्वोह्वयति देवपितृयज्यायै'। प्राशित्रवर्जं संमार्ष्टि । संमार्गप्रहरणान्ते । 'आशासाना ०' इत्यादि 'मम पुत्रा ०' इत्येतन्मन्त्रा-न्तं लुप्यते । 'पूषा ते बिलं ०' इत्यादि करोति । 'महीनां पयोऽस्योषधीनाँ (रसस्तस्य तेऽक्षीयमाणस्य निर्वपा)मि देवपितृयज्यायै'। 'ऊर्जे त्वा' इत्यन्तं कृत्वा । यत्र पत्नी गृहमध्ये उपविष्टा भवति तत्रैवाज्यमवेक्षते । एतस्मिन् काले पत्नीविहारमध्ये न कस्यापि व्यवायः । 'तेजोऽसि' इत्यादि पैतृकाहवनीयेऽधिश्रयणम् । 'अग्नेर्जिह्वासि सुभूर्देवानां पितॄणां धाम्ने धाम्ने देवेभ्यः पितृभ्यो य(जुषे यजुषे भ)व'। आज्यमवेक्ष्याज्यं प्रोक्षणीश्चोत्पूय प्रतिहृत्य गार्हपत्यस्य समीप उत्तरत आज्यानि गृह्णाति । सर्वाणि चतुर्गृहीतानि । प्रकृतिवज्जुह्वां गृह्णाति । 'ब्रह्मणस्त्वा ०' इत्यादिभिश्चतुर्भिरुपभृति । 'सुप्रजास्त्वाय ०' इत्यादिभिर्ध्रुवायाम् । 'भूरस्माकँ हविर्देवानां

पितृणामाशिषो यजमानस्य देवानां पितृणां त्वा देवताभ्यः पितृभ्यो गृह्णामि'। प्रोक्षणीरभिमन्त्र्येत्यादि ग्रन्थिं विस्रस्येत्यन्ते बर्हिष्येव पवित्रे अपिसृज्य वेदिं तृणैरन्तर्धाय शुल्वँ स्तीर्त्वा सर्वं बर्हिःसकृदेवाग्रेषु गृहीत्वा । 'देवपितृबर्हिरूर्णा (म्रदसं त्वा स्तृणामि) स्वासस्थं देवेभ्यः पितृभ्यः' सकृदेव मन्त्रमुक्त्वा । दक्षिणस्रक्तिमारभ्य विधून्वन् स्तृणन् प्रसव्यं त्रिः पर्येति । मुष्टिमात्रं प्रस्तरार्थमवशिनष्टि । यजमानः । 'ऊर्णामृदु प्र(थमानँ स्यो) नं देवेभ्यः पितृभ्यो जुष्टँ स(दनाय बर्हिः)० । चतुःशिखण्डा ०। शिवा च मे ०' । प्रस्तरार्थं तृणमौर्ध्वं धारयन्नधून्वन् प्रदक्षिणमग्निं त्रिः प्रतिपर्येति । प्रस्तरहस्त एव द्वौ परिधी सर्वान् वा परिदधाति। अविकृतमाध्वर्यवं याजमानं च । द्विपरिधिपक्षे मध्यमोत्तरौ। समिधावाधाय । विधृती न स्तः । जुह्वासादनस्थाने तूष्णीं प्रस्तरं न्यस्यति । न याजमानम् । प्रस्तरानुमन्त्रणं कर्तव्यमिति केचित् । नास्मिन्नवसरे स्रुगासादनम् ।

१९. हविरुद्वासनादि

उद्वासनप्रभृतीनि कर्माणि प्रतिपद्यते । 'इदमहम् ०' इति पुरोडाशस्य । 'सूर्यं ज्योतिः ०' इति पुरो(डाशस्य) । 'सूर्यं ज्योतिषो विभात महत इन्द्रियाय'। 'स्योनं ते०' इति पुरोडाशस्य । तूष्णीमभिघारणमुभयोः । मन्त्रेण पुरोडाशमुद्वास्य तूष्णीं निदधाति यवमयत्वात् । 'आर्द्रा भुवनस्य गोपाः शृता उत्स्नान्ति जनित्र्यो मतीनाम्' इति धानाः कपालेन सहोद्वास्य चरुवत् । कपालात् पात्रान्तर उद्वासनमिति केचित् । 'तस्मिन् सीद ०' इति मन्त्रो नास्ति । 'यथाभागं व्यावर्तेथाम्' तस्मिन्नेव पात्रे धाना विभज्याभिमृशति 'इदं पितृभ्यो बर्हिषद्भ्यः । इदं पितृभ्योऽग्निष्वात्तेभ्यः'। अग्निष्वात्तभागं कपालात् पात्राद् वा निष्काश्य पिनष्टि पूर्वावस्थितायामेव दृषदि। 'अँ शवः स्थ ०' इत्यादि 'अव्यवकिरन्ती ०' इत्यन्तं पूर्ववत् करोति । अवधूननप्रभृति पूर्ववत् करोतीति केचित् । सक्तून् कृत्वा । अभिवान्यवत्साया अर्धशरावं दुग्धं वारणे पात्रे शरावे वानीय कृष्णाजिनात् तस्मिन् तूष्णीं सक्तूनोप्य एकयेक्षुशलाकयानारभ्योपमन्थति । शलाकाया स्तम्बं मूलप्रदेशं मन्थं मन्थाकारं करोतीत्यर्थः । तया शलाकया रज्वा व्यवधानंकृत्य त्रिः प्रसव्यं दक्षिणाभिमुखो मन्थति । दुग्धेन सक्तून् मिश्रयति । तन्मिश्रितं मन्थाख्यं हविर्भवति । ततः दक्षिणाग्नेः सधूममेकोल्मुकमादाय प्रत्यगानीयापरेण गार्हपत्यम् उत्तरेण प्राक्तं विहारम् अग्रेणोभावाहवनीयौ हृत्वा पैतृकाहवनीयस्य दक्षिणतोऽन्तर्वेदि निदधाति। यथागतमागत्य कपालान्यभिघार्योद्वास्य । पात्रान्तरे धानोद्वासनपक्षे तदपि कपालमभिघार्योद्वासयति । कपालेन सहोद्वासनपक्षे न कपालाभिघारणम्। पुरोडाशमलंकृत्य । 'देवो वः सविता मध्वानक्तु' धाना अलंकरोति। यथा सर्वा धाना स्निग्धा भवन्ति तथा। 'देवस्त्वा ०' इति मन्थम् । एकैकश आज्यानि हवीँषि सादयति । जुहूं गृहीत्वाग्रेणाहवनीयं गत्वा पैतृक्यां वेद्यामपरेणाग्निं प्रस्तरे मन्त्रेण सादयति । यथागतमागत्योपभृतं गृहीत्वोत्तरतो जुह्वाः सादयति । एवमेव ध्रुवाँ स्रुवमाज्यस्थालीं च । ध्रुवानुमन्त्रणे याजमान ऊहः 'ध्रुवासि धर(णी)० स्युप देवान् पितॄन् वैश्वदेवेन (शर्मणा दैव्येन)। एता असदन्० । विष्णूनि स्थ०' । तत आज्यवदेकैकँ हविरासादयति 'प्रियेण०' इति मन्त्रावृत्त्या । 'प्रजापतिरसि ०' इत्येतस्यावृत्तिः । 'अयं यज्ञः०' । विहव्यम् । चतुर्होता । सकृदविकारेण । दक्षिणतो हविषां विपरिहरणार्थं स्थलमवशिष्य तद्दक्षिणतोऽन्तर्वेद्येवाञ्जनमभ्यञ्जनं कशिपूपबर्हणमुदकुम्भं च प्रतिष्ठापयति । 'अयं वेद ०' इत्यादि । निर्वापप्रभृत्येतत्पर्यन्तं प्राचीनावीतयज्ञोपवीतयोर्विकल्पोऽध्वर्योः । आवाहितासु देवतासु सर्वेषां यज्ञोपवीतम् । अत्र सर्वेषां यज्ञोपवीतम् ।

२०. प्रधानयागः

'अग्नये देवेभ्यः पितृभ्यः समिध्यमानायानुब्रूहि'। अनूयाजसमिधमवशिष्य प्रणवे प्रणवे पञ्च पञ्च समिध आदधाति। 'समिद्धो अग्निराहुतः स्वा (हाकृतः पिपर्तु नः। स्व) गादेवेभ्यः पितृभ्य इदं (नमः।) उच्छुष्मो०। अग्ने देवपित्रिध्दम (न्विद्ध) ०'। आवाहितासु देवतासु वेदेनाहवनीयमित्यादि। 'आ प्यायतां ध्रु (वा घृतेन यज्ञं यज्ञं) प्रति देवपितृयद्भ्यः०'। परिधिद्वित्वपक्षे 'अग्नीत् परिधी चाग्निं च०' इति प्रैषः। त्रित्वपक्षे यथाप्रकृति। संमार्गादि प्रवरपर्यन्तं प्रकृतिवत्। प्रवरे प्रत्याश्रावणान्ते 'सीद होतः'। एतावान् प्रवरः। 'अग्निर्देवः०' इत्येतस्य लोपः। न 'देवाः पितरः०'। 'मां देवेष्वा (श्रावय) ०' वर्तते। जुहूपभृतावादायेत्यादि बर्हिर्वर्जं चतुरः प्रयाजान् यजति। नोपभृतँ समानयते। आज्यभागाभ्यां प्रचर्य।

विस्रस्य यज्ञोपवीतानि प्राचीनावीतानि कुर्वते। आज्यानि हवींँषि च विपरिहरन्ति। विपरिक्रामन्त्यृत्विजः। जुह्वाः पृष्ठतो नीत्वोपभृतं दक्षिणतः सादयति। ध्रुवां तयोः पृष्ठतो नीत्वा तयोर्दक्षिणतः सादयति। जुहूर्यथास्थितैव। धानाः पुरोडाशस्य पश्चान्नीत्वा दक्षिणतः सादयति। मन्थं तयोः पश्चान्नीत्वा तयोर्दक्षिणतः सादयति। षट्कपालो यथास्थित एव। होताध्वर्युराग्नीध्रश्चापरेणाहवनीयं गत्वा दक्षिणतस्तिष्ठन्ति। ब्रह्मयजमानावग्रेणाग्निमागत्योत्तरत उपविशतः। यथास्थितावेव ब्रह्मयजमानाविति वा। सर्वे दक्षिणोत्तरभावेन स्वे स्वे स्थाने उपविशन्ति। सर्वेऽप्याहवनीयाभिमुखा एव।

जुह्वामुपस्तीर्य। 'आ प्यायतां (ध्रुवा) ० प्रति देवपितृयद्भ्यः०। सोमाय पितृमतेऽनु स्वाधा। मा भेर्मा सं (विक्था) ०'। सकृत् पुरोडाशस्यावदाय तूष्णीमभिमृश्य धानानां सकृदुपसंगृह्णीतेऽथ मन्थस्य च। द्विरभिघारयति त्रिः पञ्चावत्तिनः। 'यदवदानानि ते०'। धानानां मन्थस्य च तूष्णीं प्रत्यभिघारणम्। एवमुत्तरत्र उपसंग्रहणहविषोरभिमर्शनं प्रत्यभिघारणं च तूष्णीम्। 'परिधीँ रपोर्णु०' इत्युच्यमाने दक्षिणं परिधिं मध्यमपरिधौ स्थापयति। उत्तरसत्वे तमपि। अपरेणाग्निमुदङङत्याक्रम्य दक्षिणामुखः 'आ स्वाधा' आश्रावयति। 'अस्तु स्वाधा' आग्नीध्रो दक्षिणतः उदङमुखस्तिष्ठन् प्रत्याश्रावयति। 'सोमं पितृमन्तँ स्वाधा'। वषट्कृते स्रुग्दक्षिणपार्श्वेन जुहोति। सोमाय पितृमत इदं (न मम)। 'सोमस्य पितृमतोऽहं (देवपितृयज्यया) वृत्रहा (भूयासम्)'। दक्षिणातिक्रम्य जुह्वामुपस्तीर्य। 'पितृभ्यो बर्हिषद्भ्योऽ नु स्वाधा। मा भैष्ट मा संविजिध्वं मा वो हिँसिषं मा वस्तेजोऽपक्रमीत्। भरतमुद्धरते मनुषिञ्चतावदानानि वः प्रत्यवदास्यामि नमो वो अस्तु मा मा हिँसिष्ट' इति धाना अभिमृश्य सकृद्धानानामवदाय पुरोडाशादुपसंगृह्णीतेऽथ मन्थस्य। द्विरभिघार्य। 'यदवदानानि वोऽ व (द्यन् वि लोमाकारिषमात्मनः। आज्येन प्रत्यनज्मे) नत्तद्व आप्याय (तां पुनः)' धानाः प्रत्यभिघार्य तूष्णीं पुरोडाशं मन्थं च। उदङङत्याक्रम्य पूर्ववदाश्राव्य प्रत्याश्राविते। 'पितृन् बर्हिषदः स्वाधा'। पितृभ्यो बर्हिषद्भ्य इदं (न मम)। 'पितृणां बर्हिषदामहं देव (पितृ) यज्ज्यया वृत्रहा भूयासम्'। अत्याक्रम्य जुह्वामुपस्तीर्य। 'पितृभ्योऽग्निष्वात्तेभ्योऽनु स्वाधा। मा भेर्मा सं (विक्था) ०'। सकृन्मन्थादवदाय पुरोडाशादुपसंगृह्णीतेऽथ धानानाम्। 'यदवदानानि ते०'। तूष्णीं पुरोडाशस्य धानानाम्। उदङङत्याक्रम्य पूर्ववदाश्राव्य (प्रत्याश्राविते)। 'पितृनग्निष्वात्तान् स्वाधा'। वषट्कृते जुहोति। पितृभ्योऽग्निष्वात्तेभ्य इदं (न मम)। 'पितृणामग्निष्वात्तानामहं (देवपितृयज्यया) वृत्रहा (भूयासम्)'। यमपक्षे 'यमायानु स्वाधा। यमँ स्वाधा' इति प्रैषौ। यमायेदं (न मम)। 'यमस्याहं (देवपितृयज्यया) न्नादो (भूयासम्)' इति विशेषः।

दक्षिणातिक्रम्य जुह्वामुपस्तीर्य । 'अग्नये कव्यवाहनाय स्विष्टकृतेऽनु स्वाधा' । पुरोडाशस्योत्तरार्धादवदाय धानानामुपसंगृह्णीतेऽथ मन्थस्य । धानानामुत्तरार्धादवदाय पुरोडाशादुपसंगृह्णीतेऽथ मन्थस्य । मन्थस्योत्तरार्धादवदाय पुरोडाशादुपसंगृह्णीतेऽथ धानानाम् । अनेन प्रकारेण स्विष्टकृदवदानं संपन्नं भवति । 'धानानामुपसंगृह्णीतेऽथ मन्थस्य' (हिश्रौ १३.३५) इति संग्रहणवचनात् । अथवा यथाशृतं त्रिभ्यः सकृत् सकृदवदाय यजतीति । द्विरभिघार्य नान्ते ध्रुवाप्यायनम् । अत्र ध्रौवसमाप्तिः । न प्रत्यभिघारणम् । उदङङत्याक्रम्याश्राव्य प्रत्याश्राविते । 'अग्निं कव्यवाहनँ स्विष्टकृतँ स्वाधा' । अग्नये कव्यवाहनाय स्विष्टकृत इदं (न मम) । 'अग्नेः कव्यवाहनस्य स्विष्टकृतोऽहं देवपितृयज्यया (युष्मान् यज्ञेन प्रतिष्ठां गमेयम्)'। अत्याक्रम्य । 'वैश्वानरे०'। न प्राशित्रमवद्यति । इडापात्रमुपस्तीर्य मन्त्रेण सर्वेषां दक्षिणार्धादिडामवद्यति । उपसंग्रहणं स्विष्टकृद्वत् । न द्वितीयावदानम् । न यजमानभागम् । द्विरभिघार्य । पर्वाञ्जनादि । याजमान उहः 'सुरूपवर्ष० यो देवपितृयाणः पन्थास्तेन यज्ञो देवान् पितॄँ अप्येतु० देवीर्देवैः पितृभिरभिमा० इडाया अहं देवपितृयज्यया०'। उपहूतायामिडायाम् इडागतं मन्थमवघ्राणार्थं परिशिष्य ।

२१. पिण्डदानम्

अवशिष्टायामिडायां पात्रगतान् हविःशेषान् संमेलयित्वा निष्पीड्य त्रीन् पिण्डान् कृत्वा तिसृषु स्रक्तिषु त्रीन् पिण्डान् निदधात्यध्वर्युः । 'एतत्ते तत ये च त्वा मनु' (तैसं ३.२.५) पूर्वाध्र्यायाँ स्रक्तौ । 'एतत्ते पितामह ये च त्वामनु' (तैसं ३.२.५) दक्षिणाध्र्यायाँ स्रक्तौ । 'एतत्ते प्रपितामह ये च त्वामनु' (तैसं ३.२.५) पश्चाध्र्यायाँ स्रक्तौ । यजमानः स्वपितुद्देशेन त्यागं कुर्यात् । ध्यानमात्रं न नामग्रहणम् । यजमान एव पिण्डदानं कुर्यादिति केचित् । उत्तरस्याँ स्रक्तौ हस्तसंलग्नं लेपं निमार्ष्टि । 'अत्र पितरो यथाभागं मन्दध्वम्' (तैसं ३.२.५) अध्वर्युरेव वदति । ततः सर्वे उत्तरस्रक्तिद्वारेण विहाराद् बहिर्निष्क्रामन्ति । तत अग्रेण प्राकृताहवनीयमुत्तरत आगत्य सहैवाहवनीयसमीपं गच्छन्ति । 'सुसंदृशं त्वा वयं० वशाँ अनु । योजान्विन्द्र ते हरी' इति प्राकृताहवनीयमुपतिष्ठन्ते । आतमितोरोकारं प्लावयंस्तिष्ठन्ति । 'अक्षन्नमीमदन्त ० मती । योजा(न्विन्द्र ते) हरी' इति गार्हपत्यम् । 'अक्षन् पितरो(ऽमीमदन्त) पितरः' इति यथेतं प्रतिपद्यन्ते । स्वे स्वे स्थाने गच्छन्तीत्यर्थः । ततोऽवशिष्टं मन्थं होत्रध्वर्युब्रह्माग्नीध्रयजमानाः क्रमेणावजिघ्रति मन्त्रेण । ततोऽध्वर्युरुदकुम्भमादाय । 'अया विष्ठा० मैरयत' सकृन्मन्त्रमुक्त्वा त्रिः प्रदक्षिणं पैतृकीं वेदिं परिषिञ्चन् पर्येति । निधाय कुम्भं पुनरादाय यथेतं प्रतिपर्येति प्रसव्यमित्यर्थः । तत्र आञ्जनादि ददाति । 'आङक्ष्व तत । आङक्ष्व पितामह । आङक्ष्व प्रपितामह' प्रतिपिण्डं त्रिस्त्रिराञ्जनम् । 'अभ्यङक्ष्व तत' इत्यादि त्रिरभ्यञ्जनम् । 'एतानि वः पितरो वासाँस्यतो नोऽन्यत् पितरो मायूढ्वम्' मन्त्रावृत्त्या प्रतिपिण्डं दशां छित्त्वा ददाति । सर्वत्र यजमानस्य पितृपितामहप्रपितामहानामुद्देशः । 'नमो वः पितरो रसाय पितरो नमो वो य एतस्मिन् लोके स्थ युष्माँस्तेऽनु येऽस्मिन् लोके मां तेऽनु य एतस्मिन् लोके स्थ यूयं तेषां वसिष्ठा भूयास्त येऽस्मिन् लोकेऽहं तेषां वसिष्ठो भूयासम् । नमो वः पितरः शुष्माय पितरो नमो वो य० । नमो वः पितरो जीवाय पितरो नमो ० । नमो वः पितरः स्वधायै पितरो न (मो)० । नमो वः पितरो मन्यवे पितरो न(मो)० । नमो वः पितरो घोराय पितरो नमो०'। एतैः षड्भिर्मन्त्रैरुपतिष्ठते । यथापाठं वा । 'उत्तिष्ठत पितरः प्रेत पूर्वे यमस्य पन्थामनुयाता पुराणम् । धत्तादस्मासु द्रविणं यच्च भद्रं प्र णो

ब्रूताद्भागधां देवतासु' इति पितृनुत्थापयति । 'परेत पितरः० मदन्ति' इति प्रवाहयति । 'यन्तु पितरो मनसा जवेन' इति पितॄन् सँसाधयति । 'मनोऽन्वाहुवा (महे)० । (आ न एतु०) ज्योक् च सूर्यं दृशे । पुनर्नः पितरो मनो ददातु दैव्यो जनः । जीवं व्रातँ सचेमहि' इति तिसृभिरुपतिष्ठते । 'अक्षन्नमी (मदन्त)० हरी । प्रजापते न० रयीणाम्' इति गार्हपत्यं प्रत्येत्य । 'यदन्तरिक्षं० (मामने)नसम्' इति पङ्क्त्या गार्हपत्यमुपतिष्ठन्ते । एतदन्तं यदध्वर्युसूत्रोक्तमपि यजमान एव करोतीति केचित् ।

२२. अनूयाजादि

व्यवच्छिन्दन्ति परिश्रयणानि । निष्काशयन्तीत्यर्थः । परिधीन् परिधी वा यथास्थानं स्थापयति सर्वे विस्रस्य प्राचीनावीतानि यज्ञोपवीतानि कुर्वते । आज्यानि विपरिहरन्ति । पात्राणीत्यर्थः । यथाहुतानि क्रमेण तेनैव मार्गेणानीय यथास्थानं सादयन्ति । विपरिक्रामन्त्यृत्विजः । येन मार्गेण गतास्तेनैव मार्गेण गमनक्रमेण प्रत्यायन्ति । ततोऽन्वाहार्यमासाद्य प्रतिगृह्य । अनूयाजार्थे उल्मुके अपिसृज्य । 'ब्रह्मन् प्रस्थास्यामः समिधमाधायाग्नीत् परिधी चाग्निं च सकृ(त्सकृत्संमृड्ढि)'। सर्वपक्षे यथाप्रकृति । यदुपभृति तज्जुह्वामानीयापरेणाग्निं दक्षिणातिक्रम्यापवर्हिषावनूयाजौ यजति । आश्राव्य प्रत्याश्राविते । 'दैवौ यज यज' । देवाय नराशँसायेदं (न मम) । 'नराशँसस्याहं (देवयज्यया) पशुमान् (भूयासम्)' । आश्राव्य (प्रत्याश्राविते) । 'यज' । देवायाग्नये स्विष्टकृत इदं (न मम) । 'अग्नेः स्विष्टकृतोऽहं (देवयज्यया)युष्मान् (यज्ञेन प्रतिष्ठां गमेयम्)' । अत्याक्रम्य । वाजवतीव्यूहनादि । परिधिद्वित्वे 'यज्ञस्य पाथ उपसमिहि । यजमानं प्रथतम्' । सँस्रावँ हुत्वा । न प्रत्यग्गमनम् । न स्रुग्विमोकः । न पत्नीसंयाजाः । न संपत्नीयहोमः । नाज्येडा । फलीकरणहोमार्थम् अग्रेण प्राकृताहवनीयमुत्तरत आगत्य गार्हपत्यदक्षिणाग्निमध्यतो गत्वा इध्मप्रव्रश्चनान्याधाय फलीकरणं पिष्टलेपं च जुहोति । यथागतमागत्य पैतृकाहवनीये सारस्वतहोमादि करोति । न पार्वणः । नारिष्ठादि करोति । न समिष्टयजुर्जुहोति । बर्हिःप्रहरणं कर्तव्यम् । ब्राह्मणतर्पणान्ता सिद्धमिष्टिः संतिष्ठते । इति पितृयज्ञः ।

२३. त्र्यम्बका

अथ त्र्यम्बका । प्राकृते विहारे तन्त्रप्रयोगः । आहवनीयं प्रणीय । नान्वाधानम् । न बर्हिः । परिभोजनीं वेदं कृत्वा परिस्तीर्योत्तरेण गार्हपत्यं पात्राणि प्रयुनक्ति । स्फ्यं पुरोडाशसंख्यया कपालानि । अग्निहोत्रहवणीँ शूर्पं कृष्णाजिनँ शम्यामुलूखलं मुसलं दृषदमुपलां स्रुवं पलाशपर्णम् आज्यस्थालीं कुटरूं पात्रीं मेक्षणं वेदमुपवेषं मूतं तृणमयम् । तूष्णीं ब्रह्मोपवेशनम् । सर्वं तूष्णीमेव पवित्रकरणपात्राभिमर्शनाग्निहोत्रहवण्यादानादि । निर्वपणकाले पुरोडाशसंख्यया अन्वावापसहितांश्चतुरश्चतुरो मुष्टीन् निर्वपति । उपधानकाले गार्हपत्यस्य दक्षिणार्धे पुरोडाशसंख्यया प्रतिपुरोडाशमेकैकं कपालमुपदधाति । अङ्गारानधिवर्तयति । मदन्तीरधिश्रित्य समोप्य न प्रणीतानयनम् । पिण्डकरणान्ते करम्भपात्रसंख्यया पुरोडाशान् करोति । 'अयं यजमानस्य । अयं पत्न्याः' इत्यादिक्रमेण चिह्नानि कृत्वा । वेदेनाङ्गारापोहनादि करोति । भस्माध्यूहनान्तं कृत्वा स्रुवं पर्णं च संमृज्य दर्विहोमधर्मेणाज्यँ सँस्कृत्य । अङ्गारापोहनादि । अभिघार्यानभिघार्य वा । मूते मूतयोर्मूतेषु वा सर्वान् पुरोडाशानुद्वास्य कपालान्यभ्यज्योद्वासयति ।

ततः दक्षिणाग्नेरेकोल्मुकं सधूमं गृहीत्वा प्रत्यगानीयापरेण गार्हपत्यमग्रतो हरन्ति । ततः 'यावन्तो गृह्याः स्मस्तेभ्यः कमकरं पशूनाँ शर्मासि शर्म यजमानस्य शर्म मे यच्छैक एव रुद्रो न द्वितीयाय तस्थे' (तैसं १.८.६) यजमानपत्न्यमात्यर्त्विजो गार्हपत्यमुपतिष्ठन्ते । मूतस्थपुरोडाशान् मूतसहितानाज्यस्थालीं पर्णँ स्रुवं दर्भमुष्टिं समिधमुदकुम्भमेकोल्मुकमिन्धनानीत्येतत् समादाय । उत्तरपूर्वमवान्तरदेशं गच्छन्ति । 'आखुस्ते रुद्र पशुस्तं जुषस्व स्वाहा' (तैसं १.८.६) व्रजन्नेवातिरिक्तं पुरोडाशम् आखुबिले न्यस्यति । ततश्चतुष्पथं गच्छन्ति ।

२४. प्रधानकर्म

चतुष्पथमुपलिप्य तत्रैकोल्मुकमुपसमाधाय परिस्तीर्य परिषिच्य पलाशपर्ण उपस्तीर्य सर्वेभ्यः पुरोडाशेभ्यः सकृत्सकृदवदायाभिघार्य । द्विरवदानमपि केचिदिच्छन्ति । 'एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहा' (तैसं १.८.६) । रुद्रायेदं (न मम) । 'भेषजं गवेऽश्वाय पुरुषाय भेषजमथो अस्मभ्यं भेषजँ सुभेषजं यथासति । सुगं मेषाय मेष्या अवाम्ब रुद्र मदिमह्यव देवं त्र्यम्बकम् । यथा नः श्रेयसः (करद्यथा नो वस्यसः करद्यथा नः पशुमतः करद्यथा नो व्यव)साययात्' (तैसं १.८.६) सर्वे तमग्निमुपतिष्ठन्ते । सर्वेऽमात्यास्त्र्यम्बकान् पुरोडाशान् व्यूह्य एकैकं गृह्णन्ति । अत्रामात्या इति पुंस्त्वमविवक्षितम् । एकैकं पुरोडाशमादाय । 'त्र्यम्बकं (यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय) मामृतात्' (तैसं १.८.६) इति सर्वे चतुष्पथं प्रदक्षिणं परियन्ति । ततस्तानूर्ध्वानुदस्य 'भगवः स्थ भगस्य वो लिप्सीय' इति स्वकीयं स्वकीयं पुरोडाशम् अन्तरिक्षादेव प्रतिगृह्य । यजमानाञ्जलौ समावपन्ति । एवं त्रिः कुर्वन्ति । यदि यजमानस्य दुहिता अविवाहिता चेत् सा विपरीतं मन्त्रं ब्रूयात् । 'त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मा पतेः' (द्र. वासं ३.६०) । तदा तृतीयपरिक्रमणे सर्वान् पुरोडाशान् दुहित्रे समावपन्ति । इति विशेषः । नोचेन्न । सर्वत्र यजमानायैव । तान् सर्वान् पुरोडाशानेकीकृत्य तस्मिन्नेव मूते उपनह्य क्रोशद्वयात् परतो गत्वा वृक्ष आसजति । परोगव्यूतिं वा बध्नाति । 'एष ते रुद्र (भागस्तं जुषस्व तेनावसेन परो मूजवतोऽतीह्यवततधन्वा पिनाकहस्तः) कृत्तिवासोम्' (तैसं १.८.६) इति सर्वे मन्त्रमुक्त्वा श्वासमवरुध्य तिष्ठन्ति । एवं त्रिवारं मन्त्रमुक्त्वा श्वासमवरुन्धन्ति । ततः मूतस्यात्मनश्च मध्ये अपः परिषिच्य पृष्ठतोऽनवेक्षमाणा आगच्छन्ति ।

परोगोष्ठे मार्जयन्ते । ततस्तिस्रस्तिस्रः समिधो गृह्णन्ति तूष्णीम् । आगत्य हस्तपादान् प्रक्षाल्याहवनीये समिधोऽभ्यादधति 'एधोऽस्येधिषीमहि स्वाहा । समिदसि स्वाहा । तेजोऽसि तेजो मयि धेहि स्वाहा । अपो अन्वचारिषं० वर्चसा' (तैसं १.४.४५) सर्वे आहवनीयमुपतिष्ठन्ते । एवं पत्नी गार्हपत्येऽभ्याधायोपतिष्ठते । पत्न्या अपि समिदाधानस्योक्तत्वादवभृथवत् सर्वेषां समिदाधानम् । इति त्र्यम्बकाचर्या ।

२५. आदित्येष्टिः

अथादित्येष्टिः । दर्भेष्वासीनो० 'आदित्येष्ट्या यक्ष्ये' । विहरणम् । 'ममाग्ने० अद्य अज्ञाय० इमामूर्जं' यथातिथि । 'ऐष्टँ हविः । साकमेधीयँ (हविः)' वा । पौर्णमासं तन्त्रम् । बर्हिषा व्रतम् । 'ततस्त्वां त्रयोविँशतिधा०' । स्फ्यँ स्थालीम् । शम्यादृषदुपलाकुटर्वन्वाहार्यस्थालीवर्जम् । आज्यं प्रणयति । 'कस्त्वा गृह्णाति स त्वा गृह्णातु

कस्मै त्वा गृह्णामि तस्मै त्वा गृह्णामि पोषाय त्वा । अनया त्वा गृह्णामि । देवस्त्वा सवितोत्पुनातु । आज्यं देवाग्रेष्वग्रेग्वग्र इमं यज्ञं नयाग्रे यज्ञपतिं धेहि त्वामिन्द्रोऽवृणीत वृत्रतूर्ये त्वमिन्द्रमवृणीथा वृत्रतूर्ये प्रोक्षितमसि । बह्मन्नाज्यं प्रणेष्यामि (यजमान वाचं यच्छ)'। 'को व०' इत्येतस्य स्थाने 'देवा गातुविदो गातुं यज्ञाय विन्दत । मनसस्पतिना देवेन वाताद्यज्ञः प्रयुज्यताम्'। 'ब्रह्मपूतमसि कस्त्वा युनक्ति स त्वा युनक्तु (विश्वेभ्यः कामेभ्यो देवयज्यायै)'। निर्वापे 'देवस्य त्वा० (हस्ता)भ्यामदित्यै जुष्टं निर्वपामि । अदिते ह(व्यँ रक्ष) स्व। देवस्य (त्वा० हस्ता)भ्यामदित्यै वो जुष्टं प्रोक्षामि'। घृते चरुश्रपणम् । मन्त्रेणाभिघारणम्। '(प्रियेण नाम्ना०) आसीदतु' इत्यासादनम् । 'यज्ञोऽसि० । अयं यज्ञः ०' । विहव्यम् । चतुर्होता । 'अदित्या अनुब्रूहि । अदितिं यज' । अदित्या इदं (न मम) । 'अदित्या अहं देव(यज्यया) प्रजनिषीय प्रजया च पशुभिश्च' । इडाभागं ब्रह्मणे परिहृत्य सर्वे प्राश्नन्ति । चतुर्धाकरणेषु 'इदं ब्रह्मणः' इत्येव सर्वान् भागान् ब्रह्मणे परिहरति । अश्वः श्वेतो दक्षिणा । गौर्वा । 'अयमश्वोऽमृतस्य पूर्ण०' । अन्यदविकृतम् । '(देवस्य त्वा०) वरुणायाश्वम्०' इति प्रतिग्रहः । न पार्वणः । सिद्धमिष्टिः संतिष्ठते ।

श्वोभूते पौर्णमासेनेष्ट्वा तदानीं वा उदवसायानुदवसाय वा । 'प्रसूता०' इत्यादि । 'यो अस्याः पृथिव्यास्त्वचि निवर्तयत्योषधीः । अग्निरीशान ओजसा वरुणो धीतिभिः सह । इन्द्रो मरुद्भिः सखिभिः सह । अग्निस्तिग्मेन शोचिषा०' इति निवर्तनं वापनं यथा पुरस्तात् । संतिष्ठते साकमेधः । समाप्तं साकमेधपर्व ।

शुनासीरीयपर्व

१. शुनासीरीयारम्भः

अथ शुनासीरीया । उदवसानं वैकल्पिकम् । प्राचीनप्रवणे वैश्वदेववद्विहारः । 'शुनासीरीयेण यक्ष्ये' । वैश्वदेववत् प्रणयनं पूर्णाहुत्यन्तम् । अन्वादधाति । पयःपक्षे आमावास्यं तन्त्रं द्व्यहकालता । यवागूपक्षे पौर्णमासं तन्त्रँ सद्यस्कालता। पयःपक्षे प्रयोगः । 'ममाग्ने० श्वो यज्ञाय० इमामूर्जं' यथातिथि । 'शुनासीरीयँ हविः०' । शाखाहरणम् । न वत्सापाकरणम् । वेदं कृत्वा वेदिः । नोत्करः । उत्करबर्हिर्वर्जं वैश्वदेववदिध्माबर्हिः । अन्तर्वेदि शाखाया इत्यादि । 'उपवेषोऽसि० वायवे हविः कृण्वन्तः (शिवः शग्मो भवासि नः)'। सायँ हुतेऽग्निहोत्रे । 'इमौ पर्णं च दर्भं च०' । प्रातर्दोहाय वत्सानपाकरोति । न सायंदोहः । परिस्तरणम् । 'उभावग्नी०' ।

२. हविर्निर्वापः

प्रातरग्निहोत्रँ हुत्वा प्रागुदयात् तन्त्रप्रक्रमः । पञ्चत्वारिंशत् कपालानि चतस्रः स्थालीः। आमिक्षावाजिनयोरुद्धरणपात्रचमसवर्जं वैश्वदेववत् । पञ्च संचराणि निरुप्य ऐन्द्राग्नं द्वादशकपालं वैश्वदेवं चरुमिन्द्राय शुनासीराय पुरोडाशं द्वादशकपालं वायव्यं पयः सौर्यमेककपालम् । 'इन्द्राग्निभ्यां जुष्टं (निर्वपामि) । विश्वेभ्यो देवेभ्यो जु(ष्टं निर्वपामि) । इन्द्राय शुनासीराय जु(ष्टं निर्वपामि) । सूर्याय जु(ष्टं निर्वपामि) । विश्वेदेवा ह(व्यँ रक्ष)ध्वम् ।

इन्द्र शुनासीर ह(व्यँ रक्ष)स्व । सूर्य ह(व्यँ रक्ष)स्व । देवस्य (त्वा० हस्ता) भ्यामग्नये सवित्रे सरस्वत्यै पूष्णे सूर्याय वो जुष्टं प्रोक्षामि सोमायेन्द्राग्निभ्यां विश्वेभ्यो देवेभ्य इन्द्राय शुनासीराय'। कपालोपधाने पौष्णान्तान्युपधाय ऐन्द्राग्नस्य द्वादश कपालानि । वैश्वदेवाय चरुस्थालीम् । इन्द्राय शुनासीराय द्वादश कपालान्यैन्द्राग्नवदुपधाय । 'निरूढम्०' इत्यादि प्रातर्दोहं दोहयति । 'कामधुक्षः प्र (णो ब्रू)हि वायवे हविरिन्द्रियम् । बहु दुग्धि वायवे देवेभ्यो हव्य(माप्यायतां) ०। संपृच्यध्वम्०' इत्यन्तं कृत्वा एककपालमुपदधाति । संवपनादि प्रतिपद्यते । नामिक्षाकरणम् । पृषदाज्यवन्त्याज्यानि गृह्णाति पशुवत् । उद्वासनादि । पात्र्यां चतुर्धोपस्तरणम् । भिन्न-पात्र एककपालार्थम् । 'यस्त आत्मा०' इति पयोऽभिघार्य । 'आ प्यायतां घृतयोनि(रग्निर्ह-व्यानुमन्यताम्० तेज)सा सूर्याय जुष्टम(भिघारयामि) । दृँह०' इति पय उद्वासयति । व्या-हृतिभिरासादनम् । 'यस्त आत्मा०' इति पय आसाद्यमानमनुमन्त्रयते । 'यज्ञाः स्थ सर्वतः श्रिताः स(र्वतो मां भूतं भविष्य)च्छ्रयन्ताँ (शतं)०' आग्नेयविकाराणाम् । 'प्रजापती स्थः सर्वतः श्रितौ स(र्वतो) ०च्छ्रयेताँ (शतं)०' सौम्यवैश्वदेवयोः । 'यो नः कनीय इह ० अपतमि-न्द्राग्नीन्द्रशुनासीरौ भुवनान्नुदन्ताम(हं प्रजां वीरवतीं विदेय) । अयं यज्ञः०'। विहव्यम् । चतुर्होता । पञ्चहोता ।

३. प्रधानयगः

निर्मन्थ्यः। नव प्रयाजाः। ऐन्द्राग्नान्तं पूर्ववत् प्रचारः । 'विश्वेभ्यो देवेभ्योऽनुब्रूहि । विश्वान् देवान् यज'। विश्वेभ्यो देवेभ्य इदं (न मम)। 'विश्वेषां देवानामहं देवयज्यया प्राणैः सायुज्यं गमेयम्'। 'इन्द्राय शुनासीरायानुब्रूहि । इन्द्रँ शुनासीरं यज' । इन्द्राय शुना-सीरायेदं (न मम) । 'इन्द्रस्य शुनासीरस्याहं (देवयज्य)येन्द्रियाव्यन्नादो (भूयासम्)'। उपस्तीर्य स्रुवेण द्विः पयसोऽवदायाभिघार्य । 'वायवेऽनुब्रूहि । वायुं यज' । वायव इदं (न मम) । 'वायोरहं देवयज्ययेन्द्रियावी (भूयासम्) । (वायोरहं०) जेमानं (महिमानं गमेयम्)'वा सोमयाजिनः । एककपालेन चरति । 'सूर्याय' उपाँशु 'अनुब्रूहि' इत्युच्चैः । 'सूर्यम्' उपाँशु 'यज' इत्युच्चैः । सूर्यायेदं (न मम) । 'सूर्यस्याहं देव(यज्यया)न्नादो (भूयासम्)'। ध्रौवात् सकृद्गृहीतेनैककपालमभिजुहोति । 'सँ सर्पोऽस्यँहस्पत्याय त्वा स्वाहा'। सँसर्पायाँहस्पत्यायेदं (न मम) ।

द्वादशगवं षड्गवं वा सीरं दक्षिणा । उष्टारौ उष्टारो वा । उष्टारो वोढा महान् बली-वर्दः । अश्वं श्वेतं सौर्ये । गा वा श्वेता । तदभावे अजो वा मेषो वा देयः । 'इमावश्व-सीरावमृतस्य पूर्णौ सहस्रधारावुत्सावक्षीयमाणौ । तौ दध्रतुः पृथिवी(मन्तरिक्षं) दिवं च ताभ्या-मश्वसीराभ्यामतितराणि मृत्युम् । ब्रह्मणी ब्रह्मणी स्थो ब्रह्मणे वाँ हुताद्यौ मा मा हिँसिष्टमहुतौ मह्यँ शिवौ भवताम् । ब्राह्मणा इमावश्वसीरावहिँसन्तो यथा(भागं प्रतिगृह्णीध्वम्) । देवस्य त्वा ० दक्षिण उत्तानायाङ्गीरसायानो वरुणायाश्वं ताभ्याममृतत्वमश्याम्०' । नवानू-याजान् यजति । वाजिनपार्वणवर्जं वैश्वदेववत् । सिद्धमिष्टिः संतिष्ठते । ततः पौर्णमासीयागो-त्तरं तदानीमेव वा उदवसायानुदवसाय वा । 'प्रसूता०' इत्यादि 'एकं मासमुदसृजत्० जीवसे। अग्निस्तिग्मेन शोचिषा०' इति निवर्तनं वापनं यथापुरस्तात् । समाप्तं शुनासीरीयपर्व ।

अन्तरालव्रतानि

यथाप्रयोगपक्षे प्रतिपर्वणि निवर्तनमात्रं वपनं त्वन्त एव इति भारद्वाजः (द्र. भाश्रौपरि १०६)। सर्वपक्षसाधारण्येनाद्योत्तमयोर्वपनमुक्तमाश्वलायनेन (२.१६.२७)। वैश्वदेवादिपर्वसु आन्तरालिकव्रतान्युच्यन्ते। नानृतं वदति। विहितेडामांसप्राशनादिव्यतिरिक्तं न मांसमश्नाति। ऋतुव्यतिरिक्ते काले न स्त्रियमुपैति। मञ्चकाद्युपरि नास्ते। जुगुप्सेतानृतात्। प्राक्शिराः शेते। मधुमाषाद्यमेध्यं नाश्नाति। ऋतुविहितव्यतिरक्तं नाङक्ते नाभ्यङक्ते। एतानि व्रतान्याचरेत्। प्रमादादिना एतेषु व्रतेषु लोपो जातश्चेत् व्रातपती पूर्णाहुतिर्वा कर्तव्या। इति चातुर्मास्यानि समाप्तानि।

।। इति हिरण्यकेशिसूत्रानुसारितमहादेवसोमयाजिविरचितः
चातुर्मास्यप्रयोगः समाप्तिमगमत् ।।

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The Index contains the important terms standing for the names of sacrifices, deities, oblations, utensils, priests, authorities, etc. The terms are listed in the order of the Roman Alphabets. Numbers refer to the pages.

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